

الْبَابُ الْأَوَّلُ

حُرْمَةُ الْبَشَرِيَّةِ وَخِدْمَتُهَا

CHAPTER I

HUMAN DIGNITY AND
SERVING HUMANITY

حُرْمَةُ دَمِ الْإِنْسَانِ وَمَالِهِ وَعَرْضِهِ

SECTION I

THE SANCTITY OF HUMAN BLOOD,
PROPERTY AND HONOUR

QUR'AN

١. ﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِيَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ﴾

1. *And do not eat up one another's wealth amongst yourselves through injustice, nor take wealth to the authorities (as a bribe) so that, this way, you may (also) swallow a portion of others' wealth unfairly, whilst you are aware (that this is a sin).¹*

٢. ﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۖ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾

2. *And do not kill yourselves. Surely, Allah is Kind to you. But whoever will do that through transgression and injustice, We shall soon throw him into the Fire (of Hell) and that is very easy for Allah.²*

¹ Qur'an, 2:188.

² Ibid., 4:29-30.

٣. ﴿وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ٩٢﴾ وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾

3. *And it is not (lawful) for a Muslim to kill a Muslim but by mistake. And anyone who kills a Muslim unintentionally shall (be liable to) free a Muslim slave and (pay) blood money, to be (necessarily) handed over to the heirs of the person slain, unless they remit it. In case, he (the slain) comes from the people who are your enemies and is a believer (as well), then (only) freeing a (male or female) slave is prescribed. But if he (the slain) belongs to a people that between you and them there is a (peace) treaty, then blood compensation must be delivered to his family, and freeing a Muslim (male or female) slave is also mandatory. Then he who does not find (a slave) is (bound) to fast for two consecutive months. (This is his) repentance (prescribed) by Allah. And Allah is All-Knowing, Most Wise. But he who kills a Muslim deliberately, his sentence will be Hell wherein will he abide for ages. Allah will afflict him with His wrath and will cast His curse on him. And He has prepared for him a dreadful torment.*¹

٤. ﴿مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾

¹ Ibid., 4:92-93.

4. «Whoever killed a person (unjustly), except as a punishment for murder or for (spreading) disorder in the land, it would be as if he killed all the people (of society); and whoever (saved him from unjust murder and) made him survive, it would be as if he saved the lives of all the people (of society, i.e., he rescued the collective system of human life).»¹

قَالَ الْإِمَامُ أَبُو مَنْصُورٍ الْمَاتُرِيدِيُّ فِي كِتَابِهِ «تَاوِيلَاتُ أَهْلِ السُّنَّةِ»: مَنْ اسْتَحْلَلَ قَتْلَ نَفْسٍ حَرَّمَ اللَّهُ قَتْلَهَا بِغَيْرِ حَقٍّ، فَكَأَنَّمَا اسْتَحْلَلَ قَتْلَ النَّاسِ جَمِيعًا، لِأَنَّهُ يَكْفُرُ بِاسْتِحْلَالِهِ قَتْلَ نَفْسٍ مُحَرَّمٍ قَتْلُهَا، فَكَانَ كَاسْتِحْلَالِ قَتْلِ النَّاسِ جَمِيعًا، لِأَنَّ مَنْ كَفَرَ بِآيَةٍ مِّنْ كِتَابِ اللَّهِ يَصِيرُ كَافِرًا بِالْكَلِّ... وَتَحْتَمِلُ الْآيَةُ وَجْهًا آخَرَ، وَهُوَ مَا قِيلَ: إِنَّهُ يَجِبُ عَلَيْهِ مِنَ الْقَتْلِ مِثْلُ مَا أَنَّهُ لَوْ قَتَلَ النَّاسَ جَمِيعًا.

وَوَجْهٌ آخَرُ: أَنَّهُ يَلْزَمُ النَّاسَ جَمِيعًا دَفْعُ ذَلِكَ عَنِ نَفْسِهِ وَمَعُونَتُهُ لَهُ، فَإِذَا قَتَلَهَا أَوْ سَعَى عَلَيْهَا بِالْفَسَادِ، فَكَأَنَّمَا سَعَى بِذَلِكَ عَلَى النَّاسِ كَافَّةً... وَهَذَا يَدُلُّ أَنَّ الْآيَةَ نَزَلَتْ بِالْحُكْمِ فِي أَهْلِ الْكُفْرِ وَأَهْلِ الْإِسْلَامِ جَمِيعًا، إِذَا سَعَوْا فِي الْأَرْضِ بِالْفَسَادِ.

Imam Abū Manṣūr al-Māturīdī (one of the Imams of *Ahl al-Sunna* in theology) has interpreted the (above-mentioned) verse in his book *Ta'wīlāt Ahl al-Sunna* (3:501):

Whoever declares lawful the killing of a person whose killing has been forbidden by Allah (except when there is a valid reason), it is as if he considers it lawful to kill all of humanity. This is because he disbelieves by his declaring lawful the killing of one whose killing is unlawful, which is akin to declaring lawful the killing of entire humanity

¹ Ibid., 5:32.

because the one who disbelieves in one verse from God's Book disbelieves in the whole of it.

This verse contains another possible angle of interpretation, and it is as has been said: His murder of one person entails the same burden [in the Hereafter] as if he killed the entire humanity. One more possible angle of interpretation is that it is necessary for everyone to make a collective effort to help and save the peaceful person from murder. Therefore, when the murderer kills that harmless soul or attempts to harm it, it is as if he is attempting to do that to everyone... This indicates that the verse has been revealed as a ruling both for the people of disbelief and the people of Islam together, if they sow corruption in the earth.

قَالَ أَبُو حَفْصٍ الْحَنْبَلِيُّ فِي تَفْسِيرِهِ «الْبَابُ فِي عُلُومِ الْكِتَابِ» فِي تَفْسِيرِ الْآيَةِ «فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا» بِأَن قَتَلَ إِنْسَانًا وَاحِدًا قَتَلَ جَمِيعَ النَّاسِ:

قَالَ مُجَاهِدٌ: مَنْ قَتَلَ نَفْسًا مُحَرَّمَةً يَصِلُ النَّارَ بِقَتْلِهَا، كَمَا يَصْلَاهَا لَوْ قَتَلَ النَّاسَ جَمِيعًا.

وَقَالَ قَتَادَةُ: أَعْظَمَ اللَّهُ أَجْرَهَا وَعَظَّمَ وَزْرَهَا، مَعْنَاهُ: مَنْ اسْتَحَلَّ قَتَلَ مُسْلِمٍ بَغَيْرِ حَقِّهِ، فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا.

وَقَالَ الْحَسَنُ: «فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا»، يَعْنِي: أَنَّهُ يَحِبُّ عَلَيْهِ مِنَ الْقِصَاصِ بِقَتْلِهَا، مِثْلَ الَّذِي يَحِبُّ عَلَيْهِ لَوْ قَتَلَ النَّاسَ جَمِيعًا.

قَوْلُهُ تَعَالَى:

«إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنْ

الْأَرْضَ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَأَعْلَمُوا أَنَّ اللَّهَ عَفُورٌ رَحِيمٌ. وَقَوْلُهُ: ﴿يُحَارِبُونَ اللَّهَ﴾، أَي: يُحَارِبُونَ أَوْلِيَاءَهُ، كَذَا قَدَرَهُ الْجُمْهُورُ. وَقَالَ الزَّخَّشَرِيُّ: يُحَارِبُونَ رَسُولَ اللَّهِ، وَحَارَبَهُ الْمُسْلِمِينَ فِي حُكْمِ مُحَارَبَتِهِ.

نَزَلَتْ هَذِهِ الْآيَةُ فِي قُطَاعِ الطَّرِيقِ مِنَ الْمُسْلِمِينَ. (وَهَذَا قَوْلٌ أَكْثَرُ الْفُقَهَاءِ).

أَنَّ قَوْلَهُ تَعَالَى: ﴿الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا﴾ يَتَنَاوَلُ كُلَّ مَنْ يُوصَفُ بِهِ، سَوَاءً كَانَ مُسْلِمًا أَوْ كَافِرًا، وَلَا يُقَالُ: الْآيَةُ نَزَلَتْ فِي الْكُفَّارِ، لِأَنَّ الْعِبْرَةَ بِعُمُومِ اللَّفْظِ لَا بِخُصُوصِ السَّبَبِ، فَإِنْ قِيلَ: الْمُحَارِبُونَ هُمُ الَّذِينَ يَجْتَمِعُونَ وَهُمْ مَنَعَةٌ، وَيَقْصِدُونَ الْمُسْلِمِينَ فِي أَرْوَاحِهِمْ وَدِمَائِهِمْ، وَاتَّفَقُوا عَلَى أَنَّ هَذِهِ الصِّفَةَ إِذَا حُصِلَتْ فِي الصَّخْرَاءِ كَانُوا قُطَاعَ الطَّرِيقِ، وَأَمَّا إِنْ حُصِلَتْ فِي الْأَمْصَارِ، فَقَالَ الْأَوْزَاعِيُّ وَمَالِكٌ وَاللَّيْثُ بْنُ سَعْدٍ وَالشَّافِعِيُّ: هُمْ أَيْضًا قُطَاعُ الطَّرِيقِ، هَذَا الْحَدُّ عَلَيْهِمْ، قَالُوا: وَإِنَّهُمْ فِي الْمَدِينِ يَكُونُونَ أَعْظَمَ ذَنْبًا فَلَا أَقْلَ مِنَ الْمُسَاوَاةِ، وَاحْتَجُّوا بِالْآيَةِ وَعُمُومِهَا، وَلِأَنَّ هَذَا حَدٌّ فَلَا يَخْتَلِفُ كَسَائِرِ الْحُدُودِ.

In his exegesis *al-Lubāb fī ‘ulūm al-Kitāb* (7:301), Abū Ḥafṣ al-Ḥanbalī interpreted the Qur’ānic verse «as if he killed all the people (of society)» [Q.5:32] and declared that the murder of one individual is comparable to the killing of all of humanity. He quoted the sayings of different Imams in support of this position.

Mujāhid said: "If someone kills a soul unjustly, he will go to Hell due to that murder, just as he would have gone to Hell if he had killed the whole of humanity."

Qatāda said: "Allah has made the reward for saving it [a life] tremendous and made the chastisement of sin [for taking a life unjustly] tremendous, too. This means that whoever declares it lawful for himself to kill a Muslim, it is as if he killed all humanity."

Interpreting the same verse, al-Ḥasan al-Baṣrī said: "This means that he is liable to legal retribution [*qiṣāṣ*] for killing it [the harmless soul] as would be the person who killed all of humanity."

Almighty Allah says: *«Indeed, those who wage war against Allah and His Messenger (ﷺ) and remain engaged in creating mischief in the land (i.e., perpetrate bloodshed, terrorism, robbery, burglary and massacre amongst Muslims), their punishment is that they should be slain, or hanged to death, or their hands and their feet on opposite sides should be cut off, or they should be exiled far from (i.e., deprived of moving about in) the homeland (i.e., either by banishment or by imprisonment). That is the humiliation for them in this world, and for them there is a terrible torment in the Hereafter (as well), except those who turn to Allah in repentance before you overpower them. So, know that Allah is Most Forgiving, Ever-Merciful.»*

The phrase in the verse, '*yuhāribūn Allāh*' *«wage war against Allah»*, implies that they wage war against the friends of Allah. That is the interpretation maintained by the overwhelming majority of scholars.

Al-Zamakhsharī said, 'They wage war against the Messenger of God, and waging war against the Muslims takes the same ruling as waging war against him'.

This verse was revealed about the brigands [highway robbers: *quṭṭāʿ al-ṭarīq*] amongst the Muslims, and [this position is held] by most of the jurists.¹

¹ •al-Baghawī, *Maʿālim al-tanzīl*, 2:33; and •al-Rāzī, *al-Tafsīr al-kabīr*, 11:196

Indeed, Almighty Allah's revelation, *«Those who wage war against Allah and His Messenger (ﷺ) and remain engaged in creating mischief in the land»*, includes everyone who possesses these traits, whether he is a Muslim or a disbeliever. One cannot object or claim that the verse was revealed regarding the disbelievers, because the point of consideration is the generality of its expression, not the particular circumstance in which it was revealed. If it is said that those who wage war [*muḥārībūn*] are those who join forces and who possess power and target the Muslims in their lives and wealth, and that they [the scholars] agree that if these traits are found amongst people of the desert wastelands—then they are brigands. And if these traits are adopted by a group residing in cities, al-Awzā'ī, Mālik, Layth b. Sa'd and al-Shāfi'ī all agree that they, too, are considered brigands and that the same prescribed punishment is to be applied against them. They stated that when their crimes take place in populated areas the sin is severer. They inferred this from the aforementioned verse and the generality of its expression, and because it is a prescribed punishment, it is not different from the other prescribed punishments.

٥. ﴿وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ
بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَن
تَصَدَّقَ بِهِ ۖ فَهُوَ كَفَّارَةٌ لَّهُ ۚ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ
الظَّالِمُونَ﴾

5. *«In that (the Torah) We had prescribed for them: a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, and a tooth for a tooth, and in the case of injuries (too) there is a requital. But the person who (forgoes) this (requital) by way of charity, this will serve as an atonement for his (sins). And he who does not judge (and rule) in compliance with the commandments sent down by Allah, it*

*is they who are the transgressors.*¹

٦. ﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِف فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا﴾

6. *And do not kill any soul whose (killing) Allah has declared unlawful unless (killing him) is just (according to the law and decree of the court). But whoever is killed unjustly, We have indeed given his heir the right (of retribution according to the legal procedure), but he too must not exceed the limits in (retributive) killing. He is indeed helped (by Allah. The responsibility of his legal help and support will be on the government.)*²

٧. ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا﴾

7. *And these are the people who do not worship any other god apart from Allah, nor do they kill the soul whose killing without any lawful cause Allah has forbidden, nor do they commit adultery. And whoever does this will receive the punishment due for the sin.*³

٨. ﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ﴾

8. *Indeed, those who persecute the believing men and women and then do not (even) repent, for them is the punishment of Hell, and for them is (especially) the torment of burning in the Fire.*⁴

¹ Qur'ān, 5:45.

² Ibid., 17:33.

³ Ibid., 25:68.

⁴ Ibid., 85:10.

Writing the commentary on this Qur'ānic verse, some of the exegetes interpret the word *fatānū*—the trial or tribulation—as ‘burning in fire’. According to this interpretation, those who burn people by launching suicide attacks, bomb blasts and detonating explosives are the inhabitants of the Hellfire.

قَالَ الرَّازِيُّ فِي التَّفْسِيرِ الْكَبِيرِ:

وَقَالَ ابْنُ عَبَّاسٍ وَمُقَاتِلٌ: ﴿فَتَنُوا الْمُؤْمِنِينَ﴾ حَرَقُوهُمْ بِالنَّارِ.

أَنَّ كِلَا الْعَذَابَيْنِ يَحْصُلَانِ فِي الْآخِرَةِ إِلَّا أَنَّ عَذَابَ جَهَنَّمَ وَهُوَ الْعَذَابُ الْحَاصِلُ بِسَبَبِ كُفْرِهِمْ، وَعَذَابُ الْحَرِيقِ هُوَ الْعَذَابُ الزَّائِدُ عَلَى عَذَابِ الْكُفْرِ بِسَبَبِ أَنَّهُمْ أَحْرَقُوا الْمُؤْمِنِينَ.

كُلُّ مَنْ فَعَلَ ذَلِكَ وَهَذَا أَوَّلَى لِأَنَّ اللَّفْظَ عَامٌّ وَالْحُكْمَ عَامٌّ، فَالْتَّخَصِصُ تَرَكٌ لِلظَّاهِرِ مِنْ غَيْرِ دَلِيلٍ.

Imām al-Rāzī writes in *al-Tafsīr al-kabīr* (31:111):

“Ibn ‘Abbās and Muqātil said, ‘The words ‘*fatānū al-mu’minīna*’ imply: “They (the miscreants) burnt them (the believers) in fire’.

“Both punishments will occur in the Hereafter; however, the torment of the Hellfire will be on account of their disbelief, and the burning torment will be an additional punishment meted out to them on account of their burning of the believers.

“(Whether a Muslim or a non-Muslim,) whoever inflicts torturous agony on the Muslims will be cast into the torment of Hell. This is more fitting, because both the wording and the ruling are general, and so a specification would entail leaving the apparent meaning without proof”.

قَالَ السُّيُوطِيُّ فِي الدَّرِّ الْمَتْنُورِ:

وَأَخْرَجَ عَبْدُ بْنُ حُمَيْدٍ وَابْنُ الْمُنْذِرِ، عَنْ قَتَادَةَ ﴿إِنَّ الَّذِينَ فَتَنُوا

الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ﴿قَالَ: حَرَّقُوا.

Imām al-Suyūṭī writes in *al-Durr al-manthūr* (8:466):

“Abd b. Ḥumayd and Ibn al-Mundhir reported that Qatāda said regarding the verse, *«Indeed those who subject the believing men and women to tribulation»*, ‘This means killing by burning’”.

وَقَالَ أَيضًا: ﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِالْإِحْرَاقِ﴾ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمُ ﴿يَكْفُرُهُمْ﴾ وَلَهُمْ عَذَابٌ الْحَرِيقِ ﴿أَيَّ عَذَابٍ إِحْرَاقِهِمُ الْمُؤْمِنِينَ فِي الْآخِرَةِ.

Imām al-Suyūṭī writes at another place:

“*«Indeed, those who subject the believing men and women to tribulation [fatanū]»* by burning, *«and then do not repent, for them is the punishment of Hell»* due to their disbelief, *«and for them is a burning torment»*, in other words, the punishment in the Hereafter for them having burnt the believers”.¹

Imām al-Qurṭubī² and Abū afş al- anbalī³ also mentioned the same meanings of this verse.

HADITH

١ / ١ . عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه عَنِ النَّبِيِّ ﷺ، قَالَ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ.

مُتَّفَقٌ عَلَيْهِ.

١/١. ‘Abd Allāh b. ‘Amr رضي الله عنه related that the Prophet ﷺ said:

¹ •al-Suyūṭī, *Tafsīr al-Jalalayn*, p. 801.

² •al-Qurṭubī, *al-Jāmi‘ li aḥkām al-Qur’ān*, 19:295.

³ •Abū afş al- anbalī, *al-Lubāb fī ‘ulūm al-Kitāb*, 20:253.

“The Muslim is he from whose tongue and hand the other Muslims are safe.”¹

Agreed upon by al-Bukhārī and Muslim.

٢ / ٢ . وَفِي رِوَايَةِ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، أَيُّ الْإِسْلَامِ أَفْضَلُ؟
قَالَ: مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ.
مُتَّفَقٌ عَلَيْهِ.

2/2. Abū Mūsā رَضِيَ اللَّهُ عَنْهُ related that the Companions رَضِيَ اللَّهُ عَنْهُمْ said:

“O Allah’s Messenger! What kind of [person’s] Islam is best?” He replied: ‘The one from whose tongue and hand the other Muslims are safe!’²

Agreed upon by al-Bukhārī and Muslim.

٣ / ٣ . وَفِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ، قَالَ: إِنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ: أَيُّ
الْمُسْلِمِينَ خَيْرٌ؟ قَالَ: مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ.
مُتَّفَقٌ عَلَيْهِ.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: “The Muslim is He from Whose Tongue and Hand the Muslims Are Safe”, 1:13 §10. •Muslim in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: “Explaining the Ranks of Virtue within Islam and which of its Affairs are Most Virtuous”, 1:65 §41. •Aḥmad b. Ḥanbal in *al-Musnad*, 2:163 §6515. •Abū Dāwūd in *al-Sunan: Kitāb al-Jihād* [The Book of Jihad], chapter: “Has migration ended?”, 3:4 §2481. •al-Nasā’ī in *al-Sunan: Kitāb al-Īmān wa Sharā’i’uhū* [The Book of Faith and its Branches], chapter: “Description of the Muslim”, 8:105 §4996.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: “On whose Islam is best”, 1:13 §11. •Muslim in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: “Explaining the Ranks of Virtue within Islam and which of its Affairs are Most Virtuous”, 1:66 §42. •Aḥmad b. Ḥanbal in *al-Musnad*, 3:372 §15037. •al-Nasā’ī in *al-Sunan: Kitāb al-Īmān wa sharā’i’uhū* [The Book of Faith and its Branches], chapter: “Whose Islam is most virtuous?”, 8:106 §4999.

3/3. ‘Abd Allāh b. ‘Amr رضي الله عنه related:

“A man asked the Messenger of Allah ﷺ: ‘Who among the Muslims is best?’ He replied: ‘The one from whose tongue and hand the Muslims are safe!’”¹

Agreed upon by al-Bukhārī and Muslim.

٤ / ٤. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَالنَّسَائِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

4/4. Abū Hurayra رضي الله عنه related that Allah’s Messenger ﷺ said:

“The Muslim is he from whose tongue and hand the other Muslims are safe, and the true believer [*mu’min*] is he whom people trust with regard to their blood and their properties”.²

Reported by Aḥmad, al-Tirmidhī (and the wording is his) and al-Nasā’ī. al-Tirmidhī said: “This is a fine authentic tradition”.

٥ / ٥. وَفِي رِوَايَةٍ فَضَالَةٍ بِنِ عُبَيْدٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ: أَلَا أُخْبِرُكُمْ بِالْمُؤْمِنِ؟ مَنْ أَمِنَهُ النَّاسُ عَلَى أَمْوَالِهِمْ وَأَنْفُسِهِمْ، وَالْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ، وَالْمُهَاجِرُ مَنْ

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-Riqāq* [The Book of Mercy in the Heart], chapter: “Ceasing acts of disobedience”, 5:2379 §6119. •Muslim in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: “Clarifying the superiority of Islam, and what part of it is best”, 1:65 §40.

² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:379 §8918. •al-Tirmidhī in *al-Sunan: Kitāb al-Īmān* [The Book of Faith], chapter: “What has been related [about] ‘The Muslim is the one from (the harm) whose tongue and hand (other) Muslims are safe’”, 5:17 §2627. •al-Nasā’ī in *al-Sunan: Kitāb al-Īmān wa sharā’i’uhu* [The Book of Faith and its Revealed Laws], chapter: “The Quality of the True Believer”, 8:104 §4995. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 1:406 §180.

هَجَرَ الْخَطَايَا وَالذُّنُوبَ.

رَوَاهُ أَحْمَدُ وَالْحَاكِمُ وَابْنُ حِبَّانَ وَابْنُ الْمُبَارَكِ.

5/5. Faḍāla b. ‘Ubayd رضي الله عنه relates that Allah’s Messenger ﷺ said on Farewell Pilgrimage:

“Should I not inform you about who a *mu’min* (the true believer) is? (Listen!) The true believer [*mu’min*] is someone whom people trust with regard to themselves and their properties. The Muslim is someone from whose tongue and hand people are safe. Mujāhid is someone who strives against (the lusts of) his self. The Emigrant [*al-muhājir*] is someone who emigrates from errors and sins”.¹

Reported by Aḥmad, al- ākim, Ibn ibbān and Ibn al-Mubārak.

٦ / ٦ . وَفِي رِوَايَةِ ابْنِ عُمَرَ رضي الله عنه، قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ، قَالَ: فَمَنِ الْمُؤْمِنُ؟ قَالَ ﷺ: مَنْ ائْتَمَنَهُ النَّاسُ عَلَى أَمْوَالِهِمْ وَأَنْفُسِهِمْ. رَوَاهُ ابْنُ مَاجَهٍ وَذَكَرَهُ ابْنُ مَنْظُورٍ.

6/6. ‘Abd Allāh b. ‘Umar رضي الله عنه related:

“A person came to Allah’s Messenger ﷺ and asked: ‘Who is the true believer?’ He replied: ‘[The true believer is he] whom people trust with their property and their persons’”.²

Reported by Ibn Mājah and mentioned by Ibn Manẓūr.

٧ / ٧ . عَنْ أَبِي بَكْرَةَ رضي الله عنه، قَالَ: خَطَبَنَا النَّبِيُّ ﷺ يَوْمَ النَّحْرِ، قَالَ: أَتَدْرُونَ أَيُّ يَوْمٍ

¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 6:21 §24004. •al- ākim in *al-Mustadrak*, 1:54 §24. •Ibn ibbān in *al-Ṣaḥīḥ*, 11:203–204 §4862. •Ibn al-Mubārak in *al-Musnad*, 1:16 §29. •al-Ṭabarānī in *al-Mu’jam al-kabīr*, 18:309 §796. •al-Bayhaqī in *Shu’ab al-īmān*, 7:499 §11123.

² Set forth by •Ibn Mājah in *al-Sunan: Kitāb al-fitan* [The Book of Tribulations], chapter: ‘The Inviolability of a Believer’s Blood and Property’, 2:1298 §3934 and recorded by •Ibn Manẓūr al-Afrīqī in *Lisān al-‘Arab*, 13:24.

هَذَا؟ قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ: أَلَيْسَ
يَوْمَ النَّحْرِ؟ قُلْنَا: بَلَى. قَالَ: أَيُّ شَهْرٍ هَذَا؟ قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى
ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. فَقَالَ: أَلَيْسَ ذُو الْحِجَّةِ؟ قُلْنَا: بَلَى. قَالَ: أَيُّ بَلَدٍ هَذَا؟
قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ: أَلَيْسَتْ
بِالْبَلَدَةِ الْحَرَامِ؟ قُلْنَا: بَلَى. قَالَ: فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحَرَمَةِ يَوْمِكُمْ
هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا إِلَى يَوْمٍ تَلْقَوْنَ رَبَّكُمْ. أَلَا هَلْ بَلَغْتُ؟ قَالُوا: نَعَمْ.
قَالَ: اللَّهُمَّ اشْهَدْ. فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ. فَرُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ. فَلَا تَرْجِعُوا
بِعَدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.
مُتَّفَقٌ عَلَيْهِ.

7/7. Abū Bakra رضي الله عنه related:

“The Prophet ﷺ addressed us on the Day of Sacrifice and said, ‘Do you know what day this is?’ We said, ‘Allah and His Messenger know best.’ He was silent so that we thought that he might call it something different. He said, ‘Is this not the Day of Sacrifice?’ We said, ‘Indeed.’ He said, ‘What month is this?’ We said, ‘Allah and His Messenger know best.’ He was silent so that we thought that he might call it something different. He said, ‘Is this not Dhū al- ijja?’ We said, ‘Indeed.’ He said, ‘What land is this?’ We said, ‘Allah and His Messenger know best.’ He was silent so that we thought that he might call it something different. He said, ‘Is this not the sacred land?’ We said, ‘Indeed.’ Allah’s Messenger ﷺ said: Indeed, your blood and your property are inviolable, like the inviolability of this day of yours and this month of yours and this land of yours, until the day you meet your Lord. Listen, have I conveyed the message? The Companions replied, ‘Yes.’ He said, ‘O God! Bear witness. Let the one present inform those who are absent, for perhaps many of those to whom it is conveyed will retain it better than he who hears it [directly]. Do not revert to disbelief after me, striking each other’s necks.’”¹

¹ Set forth by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-‘ajj* [The Book of Pilgrimage],

Agreed upon by al-Bukhārī and Muslim.

وَفِي رِوَايَةٍ عَنِ ابْنِ عَبَّاسٍ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: لَا تَرْتَدُّوا بَعْدِي
كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.
رَوَاهُ الْبُخَارِيُّ.

In a narration, (‘Abd Allāh) Ibn ‘Abbās رضي الله عنه related that the Prophet ﷺ said:

“Do not revert into disbelievers after me, striking each other’s necks.”¹

Reported by al-Bukhārī.

٨ / ٨. عَنْ ابْنِ عُمَرَ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ بِمَنْى: أَتَدْرُونَ أَيُّ يَوْمٍ هَذَا؟ قَالُوا اللَّهُ
وَرَسُولُهُ أَعْلَمُ. فَقَالَ: فَإِنَّ هَذَا يَوْمٌ حَرَامٌ. أَفَتَدْرُونَ أَيُّ بَلَدٍ هَذَا؟ قَالُوا: اللَّهُ وَرَسُولُهُ
أَعْلَمُ. قَالَ: بَلَدٌ حَرَامٌ. أَفَتَدْرُونَ أَيُّ شَهْرٍ هَذَا؟ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: شَهْرٌ
حَرَامٌ. قَالَ: فَإِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا
فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا.
رَوَاهُ الْبُخَارِيُّ.

8/8. ‘Abd Allāh b. ‘Umar رضي الله عنه narrated:

chapter: “The sermon during the days of Minā”, 2:620 §1654; & in *Kitāb al-‘Ilm* [The Book of Knowledge], chapter: “On the words of the Prophet ﷺ, ‘Many a person to whom something is conveyed may retain it better than the one who actually heard it’”, 1:37 §67. •Muslim in *al-Shaḥīḥ: Kitāb al-Qiṣāṣ wa al-Muḥāribīn wa al-Diyāt* [The Book of Pertaining to Oath, for Establishing the Responsibility of Murders Fighting, Requitil and Blood Money], chapter: “Blood shed, the honour and wealth are thickly forbidden”, 3:1305–1306 §1679.

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ: Kitāb al-Fitan* [The Book of Turmoils], chapter: “The words of the Prophet ﷺ, ‘Do not revert to being unbelievers after me, striking the necks of one another’”, 6:2594 §6668. •al-Ṭabarānī in *al-Mu‘jam al-awsaṭ*, 4:269 §4162.

“The Prophet ﷺ said in Minā, ‘Do you know what day this is?’ The Companions replied, ‘Allah and His Messenger know best.’ He said, ‘This is a sacred day. And do you know what land this is?’ They replied, ‘Allah and His Messenger know best.’ ‘This is a sacred land. And do you know what month this is?’ The Companions said, ‘Allah and His Messenger know best.’ He said, ‘This is a sacred month.’ He stated, ‘Allah has made your blood, property and honour sacred like the sacredness of this day in this month in this place.’”¹

Reported by al-Bukhārī.

٩/٩. عَنْ عَمْرِو بْنِ الْأَخْوَصِ أَنَّهُ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ ﷺ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَذَكَرَ وَوَعِظَ ثُمَّ قَالَ: أَيُّ يَوْمٍ أَحْرَمُ أَيُّ يَوْمٍ أَحْرَمُ أَيُّ يَوْمٍ أَحْرَمُ؟ قَالَ: فَقَالَ النَّاسُ: يَوْمُ الْحُجِّ الْأَكْبَرِ، يَا رَسُولَ اللَّهِ. قَالَ: فَإِنَّ دِمَائَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا. أَلَا، لَا يَجْنِي جَانٍ إِلَّا عَلَى نَفْسِهِ وَلَا يَجْنِي وَالِدٌ عَلَى وَلَدِهِ وَلَا وَلَدٌ عَلَى وَالِدِهِ. أَلَا، إِنْ الْمُسْلِمُ أَخُو الْمُسْلِمِ فَلَيْسَ يَحِلُّ لِمُسْلِمٍ مِنْ أَخِيهِ شَيْءٌ إِلَّا مَا أَحَلَّ مِنْ نَفْسِهِ. أَلَا، وَإِنَّ كُلَّ رِبَا فِي الْجَاهِلِيَّةِ مَوْضُوعٌ. لَكُمْ رُؤُسُ أَمْوَالِكُمْ. لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ غَيْرَ رَبِّ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ. أَلَا، وَإِنَّ كُلَّ دَمٍ كَانَ فِي الْجَاهِلِيَّةِ مَوْضُوعٌ وَأَوَّلُ دَمٍ وَضِعَ مِنْ دِمَاءِ الْجَاهِلِيَّةِ دَمُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ؛ كَانَ مُسْتَرَضَعًا فِي بَنِي لَيْثٍ فَقَتَلَتْهُ هَذِلٌ.

أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٍ عِنْدَكُمْ أَلَا إِنْ لَكُمْ عَلَى نِسَائِكُمْ حَقٌّ وَلِنِسَائِكُمْ عَلَيْكُمْ حَقٌّ؛ فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا يُوطِئَنَّ فُرْشَكُمْ

¹ Set forth by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-ajj* [The Book of Pilgrimage], chapter: “The sermon during the days of Minā”, 2:620 §1655; & in *Kitāb al-Adab* [The Book of Good Manners], chapter: “On the words of Almighty Allah: ﴿O believers! Let no community ridicule another community﴾ [Q.49:11], 5:2247 §5696.

مَنْ تَكَرَّهُونَ وَلَا يَأْذَنُ فِي بَيُوتِكُمْ لَنْ تَكَرَّهُونَ. أَلَا، وَإِنَّ حَقَّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا
إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ
وَقَدْ رَوَاهُ أَبُو الْأَحْوَصِ عَنْ شَيْبِ بْنِ عَرْقَدَةَ.

9/9. ‘Amr b. al-Aḥwaṣ reported that on the occasion of the Farewell Pilgrimage, Allah’s Messenger ﷺ, after expressing his gratitude and praise to Allah, advised and exhorted, and he asked:

“Which day is the most sacred? Which day is the most sacred? Which day is the most sacred?” (He asked three times). The narrator reported: “So the people said: ‘O Messenger of Allah! The day of *al-ajj al-Akbar* (the greatest day of Pilgrimage).’” Then the Prophet said: “Indeed, your blood, your wealth and your honour, this day upon you, is as sacred for you as the sacredness in this city and in this month of yours. Behold! None commits a crime but to harm himself. No father is responsible for the crime of his son, nor a son for a father. Beware! Indeed, the Muslim is the brother of the Muslim; for a Muslim, anything is unlawful for him from his brother until he himself made it lawful for him. Beware! All the usury from the period of ignorance is invalid for you; the principle is your wealth; neither you do wrong nor be wronged. As regards the case of usury of al-‘Abbās b. ‘Abd al-Muṭṭalib, all usury (together with the principal amount) has been voided. Beware! All retribution regarding cases of blood during the period of ignorance is annulled. The first case of blood retribution that I am making annulled among those of the time of ignorance is the blood of al-‘ārith b. ‘Abd al-Muṭṭalib, who was nursed among *Banū Layth* and killed by Hudhayl.

Behold! I enjoin you to treat women well, for they are your helpers. Listen! There are rights for your women upon you and your rights upon your women, for they are not allowed to ruin your bedding nor permit anyone whom you dislike in your homes. And their rights upon you are that you provide them clothes, food (and abode as well).”¹

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 3:467 §1163. •Ibn Mājah in *al-Sunan*,

Reported by al-Tirmidhī and Ibn Mājah. Al-Tirmidhī said:
 “This is a fine authentic tradition and Abū al-Aḥwaṣ reported it
 on the authority of Shabīb b. Gharqada.”

١٠/١٠. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: إِنَّ مِنْ وَرَطَاتِ الْأُمُورِ الَّتِي لَا مَخْرَجَ لِمَنْ
 أَوْقَعَ نَفْسَهُ فِيهَا، سَفَكَ الدَّمَ الْحَرَامَ بِغَيْرِ حِلٍّ.
 رَوَاهُ الْبُخَارِيُّ وَالْبَيْهَقِيُّ.

10/10. ‘Abd Allāh b. ‘Umar رضي الله عنهما said:

“Of the fatal matters—those in which one’s (lower) self is entangled
 and finds no slit from which to escape—is the act of shedding inviolable
 blood.”¹

Reported by al-Bukhārī and al-Bayhaqī.

١١/١١. وَفِي رِوَايَةٍ أَيْضًا عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 يَطُوفُ بِالْكَعْبَةِ، وَيَقُولُ: مَا أَطْيَبُكَ وَأَطْيَبَ رِيحِكَ، مَا أَعْظَمَكَ وَأَعْظَمَ حُرْمَتَكَ.
 وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، حُرْمَةُ الْمُؤْمِنِ أَعْظَمُ عِنْدَ اللَّهِ حُرْمَةً مِنْكَ مَالِهِ وَدَمِهِ، وَأَنْ
 نَظُنُّ بِهِ إِلَّا خَيْرًا.
 رَوَاهُ ابْنُ مَاجَهَ وَالطَّبْرَانِيُّ.

11/11. In another narration, ‘Abd Allāh b. ‘Umar رضي الله عنهما related:

“I saw Allah’s Messenger صلى الله عليه وسلم circumambulating *Ka‘ba* and saying:
 ‘How excellent you are and how sweet your smell is! How grand you
 are and how grand your sacredness is! By the One in Whose Hand is
 Muhammad’s soul, the inviolability of a believer’s property and blood
 is greater in the sight of God than your sacredness. We must think

1:594 §1851. •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:372 §9169.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-diyāt* [The Book of Blood Money], chapter: “Whoever Kills a Believer Intentionally, His Recompense Is Hell,” 6:2517 §6470. •al-Bayhaqī in *al-Sunan al-kubrā*, 8:21 §15637.

only well of a believer.”¹

Agreed upon by al-Bukhārī and Muslim.

قَالَ نَافِعٌ: وَنَظَرَ ابْنُ عُمَرَ   يَوْمًا إِلَى الْبَيْتِ أَوْ إِلَى الْكَعْبَةِ، فَقَالَ: مَا
أَعْظَمَكَ وَأَعْظَمَ حُرْمَتَكَ، وَالْمُؤْمِنُ أَعْظَمُ حُرْمَةً عِنْدَ اللَّهِ مِنْكَ.
رَوَاهُ التِّرْمِذِيُّ.

According to Nāfi , one day ‘Abd Allāh b. ‘Umar   glanced at the Sacred House of Allah—*Ka‘ba*—and said:

“How grand you are and how grand your sacredness is! However, the inviolability of a true believer is greater in the sight of God than yours.”²

Reported by al-Tirmidhī.

١٢/١٢. عَنْ أَبِي هُرَيْرَةَ   — فِي رِوَايَةٍ طَوِيلَةٍ، قَالَ: قَالَ رَسُولُ اللَّهِ  : كُلُّ
الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِزُّهُ.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

12/12. According to Abū Hurayra  , in a long narration:

“Allah’s Messenger   said: ‘The Muslim’s blood, his property and his honour are forbidden (and inviolable) for the other Muslim.’”³

¹ Set forth by •Ibn Mājah in *al-Sunan: Kitāb al-fitan* [The Book of Tribulations], chapter: “The Inviolability of a Believer’s Blood and Property”, 2:1297 §3932. •al-Ṭabarānī in *Musnad al-Shāmiyyīn*, 2:396 §1568. Cited by •al-Mundhīrī in *al-Targhib wa al-tarhib*, 3:201 §3679.

² Set forth by •al-Tirmidhī in *al-Sunan: Kitāb al-birr wa al-ṣila* [The Book of Righteousness and Maintaining Good Relations with Relatives], chapter: “What has been related about honouring the believer”, 4:378 §2032.

³ Set forth by •Muslim in *al-Ṣaḥīḥ: Kitāb al-birr wa al-ṣila wa al-ādāb* [Piety, affinity and good manners], chapter: “The prohibition of wronging the Muslim, deserting him, and despising him, his goods, his blood and his wealth”, 4:1986 §2564. •Aḥmad b. Ḥanbal in *al-Musnad*, 2:277 §7713. •‘Abd b. Ḥumayd in *al-Musnad*, 1:420 §1442. •al-Bayhaqī in *al-Sunan al-kubrā*, 6:92 §11276, &

Reported by Muslim and Ahmad.

وَفِي رِوَايَةٍ عَنْهُ عليه السلام، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ؛ عَرَضُهُ وَمَالُهُ وَدَمُهُ. التَّقْوَى هَاهُنَا. بِحَسَبِ أَمْرِي مِنَ الشَّرِّ أَنْ يَحْتَفِرَ أَخَاهُ الْمُسْلِمَ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ.

According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said:

“For every Muslim in relation to the Muslim, his blood, his property and his honour are forbidden and inviolable. (He said, pointing to his sacred heart:) Godwariness (pious devotion) is here! It is evil enough for a man to scorn his Muslim brother.”¹

Reported by Ahmad and al-Tirmidhī (and the wording is his).

١٣/١٣. عَنِ الْمُقَدَّادِ بْنِ الْأَسْوَدِ رضي الله عنه أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: أَرَأَيْتَ إِنْ لَقِيتُ رَجُلًا مِنَ الْكُفَّارِ، فَقَاتَلَنِي، فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ، فَقَطَعَهَا، ثُمَّ لاذَ مِنِّي بِشَجَرَةٍ، فَقَالَ: أَسَلَّمْتُ لَكَ، أَفَأَقْتُلُكَ، يَا رَسُولَ اللَّهِ بَعْدَ أَنْ قَالَهَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَقْتُلْهُ. قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّهُ قَدْ قَطَعَ يَدَيَّ، ثُمَّ قَالَ ذَلِكَ بَعْدَ أَنْ قَطَعَهَا، أَفَأَقْتُلُكَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَقْتُلْهُ. فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ.

in *Shu'ab al-īmān*, 5:280 §6660. •al-Daylamī in *Musnad al-Firdaws*, 2:470 §4002. Cited by •Ibn Rajab in *Jāmi' al-'ulūm wa al-ḥikam*, 1:326. •Ibn Hajar al-'Asqalānī in *Fath al-bārī*, 10:483.

¹ Set forth by •Ahmad b. anbal in *al-Musnad*, 4:168 §17570. •al-Tirmidhī in *al-Sunan: Kitāb al-birr wa al-ṣila* [The Book of Piety and Affinity], chapter: “What has come to us concerning the Muslim’s compassion for the Muslim”, 4:325 §1927. Cited by •Ibn Rajab in *Jāmi' al-'ulūm wa al-ḥikam*, 1:326. •al-Nawawī in *al-Adhkar*, p. 268 §1038, & in *Riyāḍ al-ṣāliḥīn*, p. 60 §234.

مُتَّفَقٌ عَلَيْهِ.

13/13. According to al-Miqdād b. al-Aswad ؓ,

“I said to Allah’s Messenger ﷺ, ‘What do you think, if I meet a man of the disbelievers (in the battlefield) and we fight and he strikes one of my hands with his sword and cuts it off and then (when he is under my strike) he takes refuge from me behind a tree and says, “I have surrendered to God (accepted faith)”?’ Should I kill him, O Allah’s Messenger, after he has said that?” Allah’s Messenger ﷺ said, ‘No. Do not kill him’. Then I said: ‘O Allah’s Messenger, he made the utterance after cutting my hand. So can I not kill him?’ Allah’s Messenger ﷺ said: ‘You cannot kill him. If you kill him, then he would be in your position [i.e., Muslim] before you killed him and you would be in his position [i.e., disbeliever] before he said that word which he said.’”¹

Agreed upon by al-Bukhārī and Muslim.

١٤ / ١٤. وَفِي رِوَايَةِ أُسَامَةَ بْنِ زَيْدٍ ؓ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ إِلَى الْحُرَقَةِ مِنْ جُهَيْنَةَ، فَصَبَّحْنَا الْقَوْمَ، فَهَزَمْنَاهُمْ، وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الْأَنْصَارِ رَجُلًا مِنْهُمْ، فَلَمَّا عَشِينَاهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ. فَكَفَّ عَنْهُ الْأَنْصَارِيُّ، وَطَعَنَتْهُ بِرُحْجِي حَتَّى قَتَلْتَهُ. قَالَ: فَلَمَّا قَدِمْنَا، بَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ لِي: يَا أُسَامَةُ، أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ؟ قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا كَانَ مُتَعَوِّذًا. قَالَ: فَقَالَ: أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ؟ قَالَ: فَمَا زَالَ يُكْرِّرُهَا عَلَيَّ حَتَّى تَمَيَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ. مُتَّفَقٌ عَلَيْهِ.

14/14. According to Usāma b. Zayd ؓ:

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-maghāzī* [The Book of Military Expeditions], chapter: “On the Angels Being Present at the Battle of Badr”, 4:1474 §3794. •Muslim in *al-Ṣaḥīḥ: Kitāb al-īmān* [The Book of Faith], chapter: “On the Prohibition of Killing a Disbeliever He says, ‘There is no god but God’”, 1:95 §95. •Abū Dawūd in *al-Sunan: Kitāb al-jihād* [The Book of Jihad], chapter: “On which basis polytheists should be fought”, 3:45 §2644.

“Allah’s Messenger ﷺ dispatched us to fight against Huraqa, a branch of the Juhayna tribe, so we reached the tribesmen in the morning and defeated them. One of the Anṣār and I jointly caught up to a man of that tribe. When we overpowered him, he said, ‘There is no god but God’. Upon hearing this, the Anṣārī held back from him, but I stabbed him with my spear until I killed him. When we came back, the news had already reached the Prophet ﷺ, so he said to me, ‘O Usāma, did you kill him after he said, “There is no god but God”?’ I said, ‘O Messenger of God, he was merely seeking refuge. (He uttered the formula to save his life)!’ He said again, ‘Did you kill him after he said, “There is no god but God”?’ He kept repeating that to me, until I wished that I had not embraced Islam before that day!”¹

Agreed upon by al-Bukhārī and Muslim.

١٥/١٥. عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا أَوْ فِي سُوقِنَا وَمَعَهُ نَبَلٌ فَلْيُمْسِكْ عَلَى نَصَاهَا — أَوْ قَالَ: فَلْيَقْبِضْ بِكَفِّهِ — أَنْ يُصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ مِنْهَا شَيْءٌ.
مُتَّفَقٌ عَلَيْهِ.

15/15. Abū Mūsā al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ narrates from the Prophet ﷺ:

“When any one of you passes by our mosque or bazaar having an arrow with him, he should control its blade,” or said, ‘should hold it by his hand lest it should hurt any of the Muslims’.²

¹ Narrated by •al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-maghāzī* [The Book of Military Expeditions], chapter: “The Blessed Prophet’s Sending of Usāma b. Zayd to the Campsites of the Juhayna Tribe”, 4:1555 §4021, & *Kitāb al-diyāt* [The Book of Blood Money], chapter: “Regarding the Saying of God Most High, ‘And Whoever Saves the Life of One Person. . .’” [Qur’ān 5:32], 6:2519 §6478. •Muslim in *al-Ṣaḥīḥ: Kitāb al-īmān* [The Book of Faith], chapter: “Prohibition of killing of an infidel after he says: ‘There is no god but God’”, 1:97 §94–97. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 11:56 §4751.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-fitan* [The Book of Tribulations], chapter: “The words of the Prophet ﷺ, ‘Whoever bears arms against us is not one of us’”, 6:2592 §6664. •Muslim in *al-Ṣaḥīḥ: Kitāb al-birr wa al-ṣila*

Agreed upon by al-Bukhārī and Muslim.

١٦/١٦. وَفِي رِوَايَةٍ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو الْقَاسِمِ رَضِيَ اللَّهُ عَنْهُ: مَنْ أَشَارَ إِلَى أَخِيهِ بِحَدِيدَةٍ، فَإِنَّ الْمَلَائِكَةَ تَلْعَنُهُ حَتَّى يَدَعُهُ، وَإِنْ كَانَ أَخَاهُ لِأَبِيهِ وَأُمِّهِ. رَوَاهُ مُسْلِمٌ وَالتِّرْمِذِيُّ.

16/16. In another narration, according to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

“Abū al-Qāsim رَضِيَ اللَّهُ عَنْهُ said: ‘Whoever points a piece of iron [e.g., a gun] at his brother, the angels will curse him until he puts it down, even if he [the one at whom it is pointed] is his brother of the same father and mother.’”¹

Reported by Muslim and al-Tirmidhī.

١٧/١٧. وَفِي رِوَايَةٍ عَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُشِيرُ أَحَدُكُمْ إِلَى أَخِيهِ بِالسَّلَاحِ، فَإِنَّهُ لَا يَذَرِي أَحَدَكُمْ لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ، فَيَقَعُ فِي حُفْرَةٍ مِنَ النَّارِ. رَوَاهُ مُسْلِمٌ وَالحَاكِمُ.

17/17. In another narration, according to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

“Allah’s Messenger ﷺ said: ‘None of you should point a weapon at his brother, for he does not know perhaps the devil may draw it out

wa al-ādāb [The Book of Virtue, Good Manners and Joining of the Ties of Relationship], chapter: “He who goes in the mosque or in the bazaar or in a place of gathering like it with a weapon would see that the spearhead does not harm anyone”, 4:2019 §2615. •Abū Dāwūd in *al-Sunan: Kitāb al-jihād* [The Book of Jihad], 3:31 §2587. Ibn Mājah in *al-Sunan: Kitāb al-adab* [The Book of Good Manners], 2:1241 §3778. •Ibn Khuzayma in *al-Shaḥīḥ*, 2:280 §1318. Abū Ya’lā in *al-Musnad*, 13:276 §7291.

¹ Set forth by •Muslim in *al-Shaḥīḥ: Kitāb al-birr wa al-ṣila wa al-ādāb* [The Book of Piety, Filial Duty and Good Manners], chapter: “On the Prohibition of Pointing a Weapon at Someone Else”, 4:2020 §2616. •al-Tirmidhī in *al-Sunan: Kitāb al-fitan* [The Book of Tribulations], chapter: “What has Come to Us Regarding the Muslim who Points a Weapon at His Brother”, 4:463 §2162. •al-Hākim in *al-Mustadrak*, 2:171 §2669. •Ibn Hibbān in *al-Shaḥīḥ*, 13:272 §5944. •al-Bayhaqī in *al-Sunan al-kubrā*, 8:23 §15649.

while it is in his hand, resulting in his falling into a pit of Hell (due to an unjust killing).”¹

Reported by Muslim and al- ĥakim.

١٨/١٨. وَفِي رِوَايَةٍ: عَنْ جَابِرٍ ؓ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَعَاطَى السَّيْفُ مَسْلُولاً.

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ.

18/18. In another narration, according to Jābir ؓ:

“Allah’s Messenger ﷺ forbade that an unsheathed sword be handed to someone else.”²

Reported by Abū Dāwūd and al-Tirmidhī (and the wording is his).

١٩/١٩. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ ؓ، يَذْكُرَانِ عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: لَوْ أَنَّ أَهْلَ السَّمَاءِ وَأَهْلَ الْأَرْضِ اشْتَرَكُوا فِي دَمِ مُؤْمِنٍ، لَأَكْبَهُمُ اللَّهُ فِي النَّارِ. رَوَاهُ التِّرْمِذِيُّ وَالرَّبِيعُ وَالدَّيْلَمِيُّ.

19/19. According to Abū Sa‘īd al-Khudrī and Abū Hurayra ؓ, Allah’s Messenger ﷺ said:

“Even if all the inhabitants of the heavens and the earth gathered together to shed the blood of a single believer, God would cast them

¹ Set forth by •Muslim in *al-Ṣaḥīḥ: Kitāb al-birr wa al-ṣila wa al-ādāb* [The Book of Piety, Filial Duty and Good Manners], chapter: “On the Prohibition of Pointing a Weapon at Someone Else”, 4:2020 §2617. •al-Ĥākim in *al-Mustadrak*, 3:587 §6176. •al-Bayhaqī in *al-Sunan al-kubrā*, 8:23 §2617.

² Set forth by •Abū Dāwūd in *al-Sunan: Kitāb al-jihād* [The Book of Jihad], chapter: “What has Come to Us Regarding the Prohibition of Handing Someone an Unsheathed Sword”, 3:31 §2588. •al-Tirmidhī in *al-Sunan: Kitāb al-fitan* [The Book of Tribulation], chapter: “What has Come to Us Regarding the Prohibition of Handing Someone an Unsheathed Sword”, 4:464 §2163. •al-Ĥākim in *al-Mustadrak*, 4:322 §7785. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 13:275 §5946.

all into the Hellfire.”¹

Reported by al-Tirmidhī, al-Rabīʿ and al-Daylamī.

وَفِي رِوَايَةٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَعَانَ عَلَى قَتْلِ مُؤْمِنٍ بِسَطْرِ كَلِمَةٍ، لَقِيَ اللَّهَ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: آيِسٌ مِنْ رَحْمَةِ اللَّهِ. رَوَاهُ ابْنُ مَاجَهٍ وَابْنُ أَبِي هَاشِمٍ.

Also in a report of Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah’s Messenger said:

“If anyone helps in the murder of a believer—even if with only a few words—he will meet God with the words written on his forehead: ‘hopeless of God’s mercy’.”²

Reported by Ibn Mājah and al-Bayhaqī.

٢٠ / ٢٠. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ، قَالَ: لَزَوَالِ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ. رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهٍ.

20/20. According to ‘Abd Allāh b. ‘Amr رَضِيَ اللَّهُ عَنْهُ:

“Certainly, the passing away of the entire world is less in the sight of God than the murder of a single Muslim.”³

¹ Set forth by •al-Tirmidhī in *al-Sunan: Kitāb al-diyāt* [The Book of Blood Money], chapter: “The Legal Ruling Concerning Blood”, 4:17 §1398. •al-Rabīʿ in *al-Musnad*, 1:292 §757. •al-Daylamī in *Musnad al-firdaws*, 3:361 §5089.

² Set forth by •Ibn Mājah in *al-Sunan: Kitāb al-Diyāt* [The Book of Blood Money], chapter: The Gravity of unjustly Killing a Muslim, 2:874 §2620. •al-Bayhaqī in *al-Sunan al-kubrā*, 8:22 §15646. •al-Rabīʿ in *al-Musnad*, 1:368 §960.

³ Set forth by •al-Tirmidhī in *al-Sunan: Kitāb al-diyāt* [The Book of Blood Money], chapter: “What has Come to Us Concerning the Gravity of Killing a Believer”, 4:16 §1395. •al-Nasāʾī in *al-Sunan: Kitāb taḥrīm al-dam* [The Book on the Prohibition of Bloodshed], chapter: “The Sanctity of Blood”, 7:82 §3987. •Ibn Mājah in *al-Sunan: Kitāb al-diyāt* [The Book of Blood Money],

Reported by al-Tirmidhī, al-Nasā'ī and Ibn Mājah.

وَفِي رِوَايَةٍ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَتْلُ الْمُؤْمِنِ أَكْظَمُ
عِنْدَ اللَّهِ مِنْ زَوَالِ الدُّنْيَا.
رَوَاهُ النَّسَائِيُّ وَالطَّبْرَانِيُّ.

Also in a report of Burayda رَضِيَ اللَّهُ عَنْهُ:

“Killing a believer is a more serious matter (a greater sin) in the sight of God than the destruction of the entire world”.¹

Reported by al-Nasā'ī and al-Ṭabarānī.

٢١/٢١. عَنْ هِشَامِ بْنِ حَكِيمٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ
يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا.
رَوَاهُ مُسْلِمٌ.

21/21. Hishām b. akīm narrated:

“I heard Allah’s Messenger ﷺ say: ‘Allah Most High will torment those who torture people in this world.’”²

Reported by Muslim.

٢٢/٢٢. عَنْ عَبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ سَمِعَهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ:
مَنْ قَتَلَ مُؤْمِنًا فَاغْتَبَطَ بِقَتْلِهِ، لَمْ يَقْبَلِ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا.
رَوَاهُ أَبُو دَاوُدَ وَالطَّبْرَانِيُّ.

chapter: “The Gravity of Killing a Muslim unjustly”, 2:874 §2619.

¹ Set forth by •al-Nasā'ī in *al-Sunan: Kitāb tahrīm al-dam* [The Book on the Prohibition of Bloodshed], chapter: “The Sanctity of Blood”, 7:82–83 §3988–3990. •al-Ṭabarānī in *al-Mu'jam al-saghīr*, 1:355 §594. •al-Bayhaqī in *al-Sunan al-kubrā*, 8:22 §15647.

² Set forth by •Muslim in *al-Ṣaḥīḥ: Kitāb al-birr wa al-ṣila wa al-ādāb* [The Book of Piety, Filial Duty and Good Manners], chapter: “The Severe Divine Threat for Someone Who Punishes People unjustly,” 4:2018 §2613.

22/22. According to ‘Ubāda b. al-Ṣāmit رضي الله عنه, he heard Allah’s Messenger ﷺ say:

“God will not accept any act of worship, obligatory or supererogatory, from the one who unjustly attacks a Muslim and kills him”.¹

Reported by Abū Dāwūd and al-Ṭabarānī.

٢٣ / ٢٣. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا تَوْجِدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا.
رَوَاهُ الْبُخَارِيُّ وَابْنُ مَاجَهَ وَالْبَزَّارُ.

23/23. According to ‘Abd Allāh b. ‘Amr رضي الله عنه, the Prophet ﷺ said:

“Anyone who kills a non-Muslim citizen [*mu‘āhad*] will not smell the fragrance of Paradise, even though its fragrance can be smelt at a distance of forty years.”²

Reported by al-Bukhārī, Ibn Mājah and al-Bazzār.

قَالَ الْكَاشِمِيرِيُّ فِي شَرْحِ هَذَا الْحَدِيثِ: قَوْلُهُ ﷺ: ”مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ“ وَمُنْحُ الْحَدِيثِ: إِنَّكَ أَيُّهَا الْمُخَاطَبُ، قَدْ عَلِمْتَ مَا فِي قَتْلِ الْمُسْلِمِ مِنَ الْإِثْمِ، فَإِنَّ شَنَاعَتَهُ بَلَغَتْ مَبْلَغَ الْكُفْرِ، حَيْثُ أَوْجَبَ التَّخْلِيدَ. أَمَّا قَتْلُ مُعَاهِدٍ، فَأَيْضًا لَيْسَ بِهِيْنِ، فَإِنَّ قَاتِلَهُ أَيْضًا

¹ Narrated by •Abū Dāwūd in *al-Sunan: Kitāb al-fitan wa al-malāḥim* [The Book of Tribulations and Battles], chapter: ‘The Gravity of Killing a Believer’, 4:103 §4270. •al-Ṭabarānī in *Musnad al-Shāmiyyīn*, 2:266 §1311. •al-Mundhirī in *al-Targhīb wa al-tarhīb*, 3:203 §3691; and cited by •al-Asqalānī in *al-Dirāya*, 2:259; and •al-Shawkānī in *Nayl al-awṭār*, 7:197.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-jizya* [The Book of Taxation for Non-Muslims Living in an Islamic State], chapter: “The Sin of Someone Who Kills a Non-Muslim Citizen Without His Having Committed a Crime”, 3:1155 §2995. •Ibn Mājah in *al-Sunan: Kitāb al-diyāt* [The Book of Blood Money], chapter: “Someone Who Kills a Non-Muslim Citizen”, 2:896 §2686. •al-Bazzār in *al-Musnad*, 6:368 §2383.

لَا يَجِدُ رَائِحَةَ الْجَنَّةِ.

Commenting on this hadith—*anyone who kills a non-Muslim citizen will not smell the fragrance of Paradise*—Anwar Shāh Kāshmirī writes in his book *Fayḍ al-Bārī*:

(As for) his (ﷺ) statement, “Anyone who kills a non-Muslim under treaty [*mu‘āhad*] will not smell the fragrance of Paradise, even though its fragrance can be smelt at a distance of forty years,” its essence, dear reader, can be expressed like this: You know the gravity of the sin of killing a Muslim—its odiousness has reached the point of disbelief—and it necessitates that [the killer abides in Hell] forever. As for killing a non-Muslim citizen [*mu‘āhad*], it is similarly no small matter, for the one who does it will not smell the fragrance of Paradise. (This also signifies the torment of Hell.)¹

٢٤ / ٢٤. وَفِي رِوَايَةٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو (رضي الله عنه)، قَالَ: قَالَ رَسُولُ اللَّهِ (ﷺ): مَنْ قَتَلَ قَتِيلًا مِنْ أَهْلِ الذِّمَّةِ لَمْ يَجِدْ رِيحَ الْجَنَّةِ، وَإِنْ رِيحُهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا. رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَاللَّفْظُ لَهُ، وَالْبَزَّازُ وَابْنُ الْجَارُودِ وَالْبَيْهَقِيُّ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ.

24/24. ‘Abd Allāh b. ‘Amr (رضي الله عنه) related that Allah’s Messenger (ﷺ) said:

“Anyone who kills a non-Muslim citizen will not smell the fragrance of Paradise, while its fragrance can be smelt at a distance of forty years.”²

¹ •Anwar Shāh Kāshmirī, *Fayḍ al-Bārī ‘alā Ṣaḥīḥ al-Bukhārī*, 4:288.

² Set forth by •al-Nasā’ī in *al-Sunan: Kitāb al-qasāma* [The Book of Taking an Oath], chapter: “The Gravity of Killing A Non-Muslim Citizen,” 8:25 §4750; and in *al-Sunan al-Kubrā*, 4:221 §6952. •Aḥmad b. Ḥanbal in *al-Musnad*, 2:186 §6745. •al-Bazzār in *al-Musnad*, 6:361 §3273. •al-Ḥākim in *al-Mustadrak*, 2:137 §2580. •Ibn al-Jārūd in *al-Muntaqā*, 1:212 §834. •al-Bayhaqī in *al-Sunan al-kubrā*, 8:133 §16260.

Reported by Aḥmad, al-Nasā'ī (the wording is his), al-Bazzār, Ibn al-Jārūd, al-Hākim, al-Bayhaqī and cited by al-Mundhirī in *al-Targhīb wa al-tarhīb*. According to al-Hākim: "This is an authentic tradition."

وَفِي رِوَايَةِ الْقَاسِمِ بْنِ مُخَيَّمَةَ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَتَلَ رَجُلًا مِنْ أَهْلِ الذِّمَّةِ لَمْ يَجِدْ رِيحَ الْجَنَّةِ
وَإِنْ رِيحُهَا لَيُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ عَامًا.
رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَاللَّفْظُ لَهُ.

Qāsim b. Mukhaymira reported that he heard from a noble Companion of the Prophet ﷺ, who said:

"Anyone who kills a non-Muslim citizen under treaty [*mu'āhad*] will not smell the fragrance of Paradise, even though its fragrance can be smelt at a distance of seventy years."¹

Reported by Aḥmad and al-Nasā'ī and the wording is his.

٢٥/٢٥. وَفِي رِوَايَةِ أَبِي بَكْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ قَتَلَ نَفْسًا مُعَاهَدَةً بِغَيْرِ
حِلِّهَا، فَحَرَامٌ عَلَيْهِ الْجَنَّةُ أَنْ يَشْمَ رِيحُهَا وَإِنْ رِيحُهَا لَيُوجَدُ مِنْ مَسِيرَةِ مِائَةِ عَامٍ.
رَوَاهُ النَّسَائِيُّ وَابْنُ حِبَّانَ وَعَبْدُ الرَّزَّاقِ وَالْبَزَّازُ وَالطَّبْرَانِيُّ.

25/25. Abū Bakra رضي الله عنه related that the Prophet ﷺ said:

"Anyone who unjustly kills a non-Muslim under treaty [*mu'āhad*] will be forbidden to smell the fragrance of Paradise, even though its fragrance can be smelt at a distance of a hundred years."²

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:237, 5:369 §§18097, 23177. •al-Nasā'ī in *al-Sunan: Kitāb al-qasāma* [The Book of Taking an Oath], chapter: "The Enormity of Murdering A Non-Muslim Citizen," 8:25 §4749; and in *al-Sunan al-kubrā*, 4:221 §6951. Cited by •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:204 §3695.

² Set forth by •al-Nasā'ī in *al-Sunan: Kitāb al-qasāma* [The Book of Taking

Reported by al-Nasā'ī, 'Abd al-Razzāq, Ibn Ḥibbān, al-Bazzār and al-Ṭabarānī.

٢٦/٢٦. وَفِي رِوَايَةٍ عَنْهُ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَتَلَ نَفْسًا مُعَاهِدَةً بِغَيْرِ حَقِّهَا، حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ أَنْ يَشُمَّ رِيحَهَا، وَرِيحُهَا يُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ.

رَوَاهُ الْحَاكِمُ وَابْنُ أَبِي شَيْبَةَ.

26/26. Abū Bakra رضي الله عنه also related that he heard Allah's Messenger ﷺ say:

"Allah has forbidden the fragrance of Paradise to him who unjustly kills a non-Muslim, even though its fragrance will be available at a distance of five hundred years."¹

Reported by al-Hākim and Ibn Abī Shayba.

٢٧/٢٧. وَفِي رِوَايَةٍ عَنْهُ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَتَلَ نَفْسًا مُعَاهِدَةً بِغَيْرِ حَقِّهَا لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ، وَإِنْ رَائِحَتُهَا تُوْجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ. رَوَاهُ الْحَاكِمُ، وَقَالَ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ.

27/27. Abū Bakra رضي الله عنه also related that Allah's Messenger ﷺ said:

"Anyone who unjustly kills a non-Muslim under treaty will not approach the fragrance of Paradise, even though its fragrance can be smelt at a distance of five hundred years."²

Reported by al-Hākim. According to al-Hākim: "This is an authentic tradition in conformity with the stipulation of

an Oath], chapter: "The Enormity of Murdering A Non-Muslim Citizen," 8:25 §4748; and in *al-Sunan al-kubrā*, 4:221 §6950. •'Abd al-Razzāq in *al-Muṣannaf*, 10:102 §18521. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 16:391 §8382. •al-Bazzār in *al-Musnad*, 9:138 §3696. •al-Ṭabarānī in *al-Mu'jam al-awsaṭ*, 1:207 §663.

¹ Set forth by •al-Ḥākim in *al-Mustadrak 'alā al-Ṣaḥīḥayn*, 1:105 §134. •Ibn Abī Shayba in *al-Muṣannaf*, 5:457 §27944.

² Set forth by •al-Ḥākim in *al-Mustadrak 'alā al-Ṣaḥīḥayn*, 1:105 §133.

Muslim.”

٢٨/٢٨. عَنْ خَالِدِ بْنِ الْوَلِيدِ رضي الله عنه، قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ خَيْبَرَ، فَأَسْرَعَ النَّاسُ فِي حَظَائِرِ يَهُودَ، فَأَمَرَنِي أَنْ أَتَأَدِّي: الصَّلَاةَ. ... ثُمَّ قَالَ: أَيُّهَا النَّاسُ، إِنَّكُمْ قَدْ أَسْرَعْتُمْ فِي حَظَائِرِ يَهُودَ. أَلَا! لَا تَحِلُّ أَمْوَالُ الْمُعَاهِدِينَ إِلَّا بِحَقِّهَا. رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالشَّيْبَانِيُّ وَابْنُ زُنَجَوَيْهِ.

28/28. Khālid b. al-Walīd رضي الله عنه said:

“We fought in the Battle of Khaybar [showing great *esprit de corps* owing to being] in the companionship of Allah’s Messenger ﷺ and [as victory loomed] some people hastened to enter the compounds of the Jews. The Prophet ﷺ then ordered me to deliver the call to prayer ... then he said, ‘O people! You have hastened to enter the compounds of the Jews. Beware! The property of the non-Muslim citizens is not lawful to you except that which is due.’”¹

Reported by Aḥmad, Abū Dāwūd, al-Shaybānī and Ibn Zanjawayh.

٢٩/٢٩. وَفِي رِوَايَةٍ عَنْهُ رضي الله عنه، عَنِ النَّبِيِّ ﷺ: أَلَا! وَإِنِّي أَحْرَمُ عَلَيْكُمْ أَمْوَالَ الْمُعَاهِدِينَ بِغَيْرِ حَقِّهَا. رَوَاهُ الطَّبْرَانِيُّ.

29/29. Khālid b. al-Walīd رضي الله عنه also reported that the Prophet ﷺ said:

“Beware! I forbid you to take the wealth of the non-Muslim citizens unjustly.”²

Reported by al-Ṭabarānī.

¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:89 §16862. •Abū Dāwūd in *al-Sunan: Kitāb al-aṭʿima* [The Book of Foodstuffs], chapter: “The Unlawfulness of Eating Beasts of Prey,” 3:356 §3806. •al-Shaybānī in *al-Āḥād wa al-mathānī*, 2:29 §703. •Ibn Zanjawayh in *Kitāb al-amwāl*, p. 379 §618.

² Set forth by •al-Ṭabarānī in *al-Muʿjam al-kabīr*, 4:III §3828. •Ibn Zanjawayh in *Kitāb al-amwāl*, p. 380 §619.

وَفِي رِوَايَةٍ عَنْهُ ﷺ: حَرَّمَ رَسُولُ اللَّهِ يَوْمَ خَيْبَرَ أَمْوَالَ الْمُعَاهِدِينَ.
رَوَاهُ الدَّارَقُطْنِيُّ.

Also in a report of him:

“On the day of Khaybar, Allah’s Messenger ﷺ forbade seizing the wealth of the non-Muslim citizens.”¹

Reported by al-Dāraqutnī.

٣٠/٣٠. عَنْ عَاصِمٍ يَعْنِي ابْنَ كُلاَيْبٍ عَنْ أَبِيهِ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَأَصَابَ النَّاسَ حَاجَةٌ شَدِيدَةٌ وَجَهْدٌ، وَأَصَابُوا غَنَمًا، فَانْتَهَبُوهَا. فَإِنَّ قُدُورَنَا لَتَعْلَى إِذْ جَاءَ رَسُولُ اللَّهِ ﷺ يَمْشِي عَلَى قَوْسِهِ، فَأَكْفَأَ قُدُورَنَا بِقَوْسِهِ، ثُمَّ جَعَلَ يَرْمِلُ اللَّحْمَ بِالتُّرَابِ، ثُمَّ قَالَ: إِنَّ النُّهْبَةَ لَيْسَتْ بِأَحَلَّ مِنَ الْمَيْتَةِ أَوْ إِنَّ الْمَيْتَةَ لَيْسَتْ بِأَحَلَّ مِنَ النُّهْبَةِ.
رَوَاهُ أَبُو دَاوُدَ وَابْنُ أَبِي هَاشِمٍ.

30/30. ‘Āṣim b. Kulayb narrated on the authority of his father that one of the Anṣār related:

“We set out on a journey with Allah’s Messenger ﷺ. The people were suffering from hunger and were in need, so they (forcibly) took some goats (without permission, slaughtered and started cooking them). The pots were boiling when the Messenger of Allah ﷺ came over, holding his bow, and he started turning our pans upside down with the bow and mixing the meat with the soil. Then he said, ‘Eating stolen food is not less unlawful than eating carrion,’ or (he said): ‘Carrion is not more unlawful than plunder!’”²

Reported by Abū Dāwūd and al-Bayhaqī.

¹ Set forth by •al-Dāraqutnī in *al-Sunan*, 4:287 §63.

² Set forth by •Abū Dāwūd in *al-Sunan: Kitāb al-jihād* [The Book of Jihad], 3:66 §2705. •al-Bayhaqī in *al-Sunan al-kubrā*, 9:61 §17789.

٣١/٣١. وَفِي رِوَايَةِ الْعِرْبَاضِ بْنِ سَارِيَةَ السُّلَمِيِّ قَالَ: نَزَلْنَا مَعَ النَّبِيِّ ﷺ خَيْبَرَ وَمَعَهُ مِنْ مَعَهُ مِنْ أَصْحَابِهِ، وَكَانَ صَاحِبُ خَيْبَرَ رَجُلًا مَارِدًا مُنْكَرًا، فَأَقْبَلَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ، أَلَا تَذَبَحُوا حُمْرَنَا، وَتَأْكُلُوا ثَمَرَنَا وَتَضْرِبُوا نِسَاءَنَا، فَعَصَبَ يَغْنِي النَّبِيُّ ﷺ وَقَالَ: يَا ابْنَ عَوْفٍ، ازْكَبْ فَرْسَكَ. ثُمَّ نَادَى: أَلَا إِنَّ الْجَنَّةَ لَا تَحِلُّ إِلَّا لِمُؤْمِنٍ، وَأَنْ اجْتَمِعُوا لِلصَّلَاةِ. قَالَ: فَاجْتَمَعُوا، ثُمَّ صَلَّى بِهِمُ النَّبِيُّ ﷺ، ثُمَّ قَامَ، فَقَالَ: أَيْحَسِبُ أَحَدُكُمْ مُتَكِنًا عَلَى أَرِيكَتِهِ قَدْ يَظُنُّ أَنَّ اللَّهَ لَمْ يُحَرِّمْ شَيْئًا إِلَّا مَا فِي هَذَا الْقُرْآنِ؟ أَلَا وَإِنِّي، وَاللَّهِ، قَدْ وَعَظْتُ وَأَمَرْتُ وَهَيْئْتُ عَنْ أَشْيَاءٍ إِنَّمَا لَحِثُ الْقُرْآنِ أَوْ أَكْثَرُ. وَإِنَّ اللَّهَ ﷻ لَمْ يَحِلَّ لَكُمْ أَنْ تَدْخُلُوا بُيُوتَ أَهْلِ الْكِتَابِ إِلَّا بِإِذْنٍ، وَلَا ضَرْبَ نِسَائِهِمْ، وَلَا أَكْلَ ثَمَرِهِمْ.

رَوَاهُ أَبُو دَاوُدَ وَابْنُ أَبِي شَيْبَةَ.

31/31. 'Irbād b. Sāriya al-Sulamī said:

"We disembarked at Khaybar with the Prophet ﷺ and many of his Companions were with him. One of the chiefs of Khaybar who was arrogant and contentious came to the Prophet ﷺ and asked: 'Is it fair that you slaughter our donkeys, eat our fruits, and beat our women?'" The Prophet ﷺ became annoyed and said: 'O Ibn 'Awf! Ride your steed and declare that Paradise is only for the believers, and that they should gather for Prayer.' They all gathered, and the Prophet ﷺ led them in prayer, stood up, and said: 'Does any of you recline on his couch and imagine that Allah has not forbidden anything save that which has been mentioned in the Qur'ān? Beware, by Allah, I have exhorted, issued commands and forbade various matters. They are as numerous as what is found in the Qur'ān (and hold veracity in the same way) or more (as interpreted and explained). Allah has not permitted you to enter the houses of the People of the Book without permission, or to beat their women, or to eat their fruit.'"¹


¹ Set forth by •Abū Dāwūd in *al-Sunan: Kitāb al-kharāj wa al-imāra wa al-fay'* [The Book of Land Tax, Leadership and the Spoils Acquired without

Reported by Abū Dāwūd and al-Bayhaqī.

TRADITIONS OF THE COMPANIONS AND PIOUS SCHOLARS OF EARLY TIMES


عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: حَدَّثْتُ، أَنَّ أَبَا بَكْرٍ بَعَثَ جُيُوشًا إِلَى الشَّامِ،
فَخَرَجَ يَتَّبِعُ يَزِيدَ بْنَ أَبِي سُفْيَانَ، فَقَالَ: إِنِّي أَوْصِيكَ بِعَشْرِ: لَا تَقْتُلَنَّ صَبِيًّا،
وَلَا امْرَأَةً، وَلَا كَبِيرًا هَرِمًا، وَلَا تَقْطَعَنَّ شَجَرًا مُثْمِرًا، وَلَا تُخْرِبَنَّ عَامِرًا،
وَلَا تَغْفِرَنَّ شَاةً وَلَا بَعِيرًا إِلَّا لِمَا كَلَيْهِ، وَلَا تُغْرِقَنَّ نَخْلًا، وَلَا تُحْرِقَنَّ، وَلَا
تَغْلُلْ، وَلَا تَجْبُنْ.

رَوَاهُ مَالِكٌ وَابْنُ أَبِي شَيْبَةَ وَاللَّفْظُ لَهُ.

Yahyā b. Saʿīd states that he was told that while seeing off the Muslim forces for Syria, Abū Bakr al-Ṣiddīq  came to Yazīd b. Abī Sufyān and told him:

“I command you to observe ten things: Do not kill a young child, a woman or an elderly infirm man. Do not cut down fruit-bearing trees or demolish buildings. Do not slaughter a sheep or a camel except for food. Do not drown or burn date-palm trees. And do not steal from the war booty or show cowardice.”¹

Reported by Mālik and Ibn Abī Shayba (the wording is his).

وَفِي رِوَايَةِ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ أَبَا بَكْرٍ  لَمَّا بَعَثَ الْجُنُودَ
نَحْوَ الشَّامِ، يَزِيدَ بْنَ أَبِي سُفْيَانَ وَعَمْرُو بْنُ الْعَاصِ وَشَرَحِبِيلَ بْنَ حَسَنَةَ
قَالَ ... ثُمَّ جَعَلَ يُوصِيهِمْ، فَقَالَ: ... وَلَا تُفْسِدُوا فِي الْأَرْضِ، وَلَا

Fighting], 3:170 §3050. •al-Bayhaqī in *al-Sunan al-kubrā*, 9:204 §18508. •Ibn ʿAbd al-Barr in *al-Tamhīd*, 1:149.

¹ Set forth by •Mālik in *al-Muwattʿa*, 2:447 §965. •Ibn Abī Shayba in *al-Muṣannaf*, 6:483 §33121.

تَعْصُوا مَا تُؤْمَرُونَ ... وَلَا تُغْرِقَنَّ نَخْلًا وَلَا تُحْرِقْنَهَا، وَلَا تَعْمُرُوا بَيْمَةً
وَلَا شَجَرَةً ثَمَرًا، وَلَا تَهْدِمُوا بَيْعَةً، وَلَا تَقْتُلُوا الْوِلْدَانَ وَلَا الشُّيُوخَ وَلَا
النِّسَاءَ. وَسَتَجِدُونَ أَقْوَامًا حَبَسُوا أَنْفُسَهُمْ فِي الصَّوَامِعِ، فَدَعَوْهُمْ، وَمَا
حَبَسُوا أَنْفُسَهُمْ لَهُ.

رَوَاهُ مَالِكٌ وَعَبْدُ الرَّزَّاقِ وَالْبَيْهَقِيُّ وَاللَّفْظُ لَهُ.

According to Saʿīd b. al-Musayyib رضي الله عنه, Abū Bakr al-Ṣiddīq رضي الله عنه said while sending the troops to Syria under the leadership of Yazīd b. Abī Sufyān, ʿAmr b. al-ʿĀṣ and Shuraḥbīl b. asana:

“Neither sow corruption in the land nor defy what you are commanded to do. Do not drown or burn date-palm trees. Do not kill any animal. Do not cut down a fruit-bearing tree. Do not demolish a church. And do not kill any children or old people or women. Soon you shall come upon people who have secluded themselves in cloisters; you must leave them to engage in that for which they have secluded themselves.”¹

Reported by Mālik, ʿAbd al-Razzāq and al-Bayhaqī (the wording is his).

وَفِي رِوَايَةٍ رَأَى الْهِنْدِيُّ: وَلَا مَرِيضًا وَلَا رَاهِبًا.

And in one version, al-Hindī added the following words:

“Do not kill a sick person or a priest.”²

وَفِي رِوَايَةِ ابْنِ عُمَرَ رضي الله عنه قَالَ أَبُو بَكْرٍ الصِّدِّيقُ لِيَزِيدَ بْنِ أَبِي سُفْيَانَ: وَلَا
تَهْدِمُوا بَيْعَةً ... وَلَا تَقْتُلُوا شَيْخًا كَبِيرًا، وَلَا صَبِيًّا وَلَا صَغِيرًا وَلَا امْرَأَةً.

¹ Set forth by •Mālik in *al-Muwattā*, 2:448 §966. •ʿAbd al-Razzāq in *al-Muṣannaf*, 5:199. •al-Bayhaqī in *al-Sunan al-kubrā*, 9:85. Cited by •al-Hindī in *Kanz al-ʿummāl*, 1:296. •Ibn Qudāma in *al-Mughnī*, 8:451-452, 477 §17904.

² Cited by •al-Hindī in *Kanz al-ʿummāl*, 4:474 §11409.

ذَكَرَهُ الْهِنْدِيُّ.

According to ‘Abd Allāh b. ‘Umar رضي الله عنه, Abū Bakr al-Ṣiddīq رضي الله عنه said to Yazīd b. Abī Sufyān:

“Do not demolish the cloisters, do not kill any old man or infant or a young child or woman.”¹

Related by al-Hindī.

قَالَ الْأَوْزَاعِيُّ: وَنَهَى أَبُو بَكْرٍ الصَّدِيقُ أَنْ يَقْطَعَ شَجَرًا مُثْمِرًا أَوْ يُحَرِّبَ عَامِرًا، وَعَمِلَ بِذَلِكَ الْمُسْلِمُونَ بَعْدَهُ.
رَوَاهُ التِّرْمِذِيُّ.

Al-Awzā‘ī said:

“Abū Bakr al-Ṣiddīq رضي الله عنه forbade people from cutting down fruit-bearing trees or destroying buildings [during war]—and the Muslims abided by his instructions after that.”²

Reported by al-Tirmidhī.

وَفِي رِوَايَةٍ: كَتَبَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ، وَقَالَ: وَامْنَعِ الْمُسْلِمِينَ مِنْ ظُلْمِهِمْ وَالْإِضْرَارِ بِهِمْ وَأَكْلِ أَمْوَالِهِمْ إِلَّا بِحِلِّهَا.

ذَكَرَهُ أَبُو يُوسُفَ.

In another narration, the letter ‘Umar b. al-Khaṭṭāb رضي الله عنه wrote to Abū ‘Ubayda b. al-Jarrāh رضي الله عنه, the Governor of Syria, contained:

“[In your capacity as Governor] see to it that you prohibit the Muslims [under your command] from oppressing them

¹ Ibid., 4:475 §II4II.

² Set forth by al-Tirmidhī in *al-Sunan: Kitāb al-siyar* [The Book of Military Expeditions], 4:122 §I552.

[the non-Muslim citizens], harming them or illegally eating up their wealth, except what is lawful.”¹

Related by Abū Yūsuf.

وَفِي رِوَايَةٍ، قَالَ عَلِيٌّ عليه السلام: إِنَّمَا بَدَلُوا الْجَزِيَّةَ لَتَكُونَ دِمَاؤُهُمْ كَدِمَائِنَا
وَأَمْوَالُهُمْ كَأَمْوَالِنَا.
ذَكَرَهُ ابْنُ قُدَامَةَ.

In one tradition, ‘Alī b. Abī Ṭālib عليه السلام said:

“The non-Muslim citizens pay the tax² so that their blood and property should be as inviolable as ours.”³

Related by Ibn Qudāma.

قَالَ الْإِمَامُ النَّوَوِيُّ الشَّافِعِيُّ فِي شَرْحِهِ: فَإِنَّ مَالَ الدِّمِيِّ وَالْمُعَاهِدِ
وَالْمُرْتَدِّ فِي هَذَا كَمَالِ الْمُسْلِمِ.

Imam Yahyā b. Sharaf al-Nawawī writes:

“In this context, the wealth of the non-Muslim citizen, the non-Muslim under the agreement of protection and even the apostate is certainly like that of a Muslim.”⁴

قَالَ الْإِمَامُ ابْنُ قُدَامَةَ الْحَنْبَلِيُّ: فَإِنَّ الْمُسْلِمَ يَقْطَعُ بِسَرِقَةِ مَالِهِ.

Imam Ibn Qudāma al-Ḥanbalī said:

“Indeed, the prescribed punishment shall be enforced if a Muslim happens to steal the possessions of a non-Muslim.”⁵

¹ Cited by •Abū Yūsuf in *al-Kharāj*, p. 141.

² A tax levied on the non-Muslim citizens of an Islamic state in lieu of military service.

³ Cited by •Ibn Qudāma in *al-Mughnī*, 9:181. •al-Zayla‘ī in *Naṣb al-rāya*, 3:381.

⁴ •Al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim*, 12:7.

⁵ •Ibn Qudāma, *al-Mughnī*, 9:112.

قَالَ الْإِمَامُ أَبُو مُحَمَّدٍ ابْنُ حَزْمٍ الظَّاهِرِيُّ: لَا خِلَافَ فِي أَنَّ الْمُسْلِمَ يَقْطَعُ إِنْ سَرَقَ مِنْ مَالِ الذَّمِّيِّ وَالْمُسْتَأْمِنِ.

Imam Abū Muhammad Ibn Ḥazm al-Zāhirī holds:

There is no disagreement on subjecting a Muslim to the prescribed punishment if he steals the possessions of a non-Muslim citizen.”¹

قَالَ الْإِمَامُ ابْنُ رُشْدٍ الْمَالِكِيُّ: فَإِنَّهُمْ اعْتَمَدُوا عَلَى إِجْمَاعِ الْمُسْلِمِينَ، أَنَّ يَدَ الْمُسْلِمِ تُقَطَّعُ إِذَا سَرَقَ مِنْ مَالِ الذَّمِّيِّ.

Imam Ibn Rushd al-Mālikī said:

“There is a consensus on the prescribed punishment that it shall be awarded to the Muslim who steals the possessions of a non-Muslim citizen.”²

وَقَالَ الْإِمَامُ الْحَصَكْفِيُّ الْحَنْفِيُّ: وَيَضْمَنُ الْمُسْلِمُ قِيَمَةَ خَمْرِهِ وَخِنْزِيرِهِ إِذَا أَتْلَفَهُ.

Imam al-Ḥaṣkafī al-Hanafī has observed:

“The Muslim who destroys his [the Christian’s] wine and pork is legally responsible for paying for it.”³

وَذَكَرَ الْقُرَافِيُّ الْمَالِكِيُّ: وَكَذَلِكَ حَكَى ابْنُ حَزْمٍ فِي «مَرَائِبِ الْإِجْمَاعِ» لَهُ: أَنَّ مَنْ كَانَ فِي الذِّمَّةِ وَجَاءَ أَهْلُ الْحَرْبِ إِلَى بِلَادِنَا يَقْصِدُونَهُ، وَجَبَ عَلَيْنَا أَنْ نَخْرُجَ لِقِتَالِهِمْ بِالْكُرَاعِ وَالسَّلَاحِ، وَتَمُوتَ دُونِ ذَلِكَ.

Imam al-Qurāfī al-Mālikī writes that Ibn Ḥazm has described in his book *Marātib al-ijmāʿ*:

¹ •Ibn Ḥazm, *al-Muḥallā*, 10:351.

² •Ibn Rushd al-Mālikī, *Bidāyat al-mujtahid*, 2:299.

³ •Al-Ḥaṣkafī, *al-Durr al-mukhtār*, 2:223. •Ibn ʿĀbidīn al-Shāmī, *Radd al-muḥtār*, 3:273.

“Indeed for the *dhimmīs* (non-Muslim citizens), it is binding on our Islamic state that, for the protection of non-Muslim citizens, we wage war with military might against those combatants who aggress against them, even though our troops may die (in fighting against the aggressors)”.¹

وَذَكَرَ الْقُرَافِيُّ الْمَلِكِيُّ أَيْضًا: إِنَّ عَقْدَ الذِّمَّةِ لَمَّا كَانَ عَقْدًا عَظِيمًا،
فَيُوجِبُ عَلَيْنَا حُقُوقًا لَهُمْ مِنْهَا مَا حَكَى ابْنُ حَزْمٍ فِي «مَرَاتِبِ الْإِجْمَاعِ».
وَنَجْعَلُهُمْ فِي جَوَارِنَا وَفِي حَقِّ رَبِّنَا وَفِي ذِمَّةِ اللَّهِ تَعَالَى وَذِمَّةِ رَسُولِ اللَّهِ ﷺ
وَذِمَّةِ دِينِ الْإِسْلَامِ.

وَالَّذِي إِجْمَاعُ الْأُمَّةِ عَلَيْهِ أَنَّ مَنْ كَانَ فِي الذِّمَّةِ وَجَاءَ أَهْلُ الْحَرْبِ
إِلَى بِلَادِنَا يَقْصِدُونَهُ، وَجَبَ عَلَيْنَا أَنْ نَخْرُجَ لِقِتَالِهِمْ بِالْكَرَاعِ وَالسَّلَاحِ،
وَنَمُوتُ دُونَ ذَلِكَ صَوْنًا لِمَنْ هُوَ فِي ذِمَّةِ اللَّهِ تَعَالَى وَذِمَّةِ رَسُولِهِ ﷺ.
فَإِنْ تَسَلَّيْتُمْ دُونَ ذَلِكَ إِهْمَالًا لِعَقْدِ الذِّمَّةِ.

وَمِنْهَا أَنَّ مَنْ اعْتَدَى عَلَيْهِمْ وَلَوْ بِكَلِمَةٍ سُوِّءٍ أَوْ غِيْبَةٍ فِي عَرْضِ
أَحَدِهِمْ أَوْ نَوْعٍ مِنْ أَنْوَاعِ الْأَذْيَةِ أَوْ أَعَانَ عَلَى ذَلِكَ، فَقَدْ ضَيَّعَ ذِمَّةَ اللَّهِ
تَعَالَى وَذِمَّةَ رَسُولِهِ.


Imam al-Qarāfī al-Mālikī has also demonstrated:

The *dhimma* contract concluded with the non-Muslims is a great treaty that establishes certain rights they have upon us. Some of these rights are those which Ibn Ḥazm has described in his book *Marātib al-ijmāʿ*.² Hence, we keep the non-Muslim citizens protected in our proximity under the bountiful obligation of their rights prescribed by our Lord, Almighty Allah, the Messenger of God ﷺ and the religion of Islam.

There exists among *Umma* a consensus on it. Indeed,

¹ • al-Qurāfī, *al-Furūq*, 3:29.

when the *dhimmīs* (non-Muslim citizens) are there and the aggressing combatants intrude into the boundaries of our state with the intention to commit aggression against them, it is incumbent upon the Islamic state to fight (against the aggressors) with troops and military arsenal, even if (while fighting, the soldiers) lay down their lives. (The state is) to protect the Non-Muslim citizens, for they are under the bountiful obligation of Allah and His Messenger. Handing them over to the aggressing combatants without fighting a defensive war will be in sheer negligence of and indifference to the *dhimma* contract.

One of the rights of the Non-Muslim citizens is also that if an individual aggresses against the Non-Muslim citizens—even if defaming someone by an evil word, through backbiting, afflicting with torture or supporting someone against them—he will render the bountiful obligation of Allah and His Messenger  null and void.¹

¹ •al-Qurāfi, *al-Furūq*, 3:29.

تَكْرِيمُ الْإِنْسَانِ

SECTION 2

DIGNIFYING HUMAN BEINGS

QUR'ĀN

١. ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِمِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾

1. *And We have indeed honoured the children of Adam and provided them with (means of transport) over the land and in the sea (i.e., in the cities, deserts, rivers and oceans) and bestowed upon them sustenance out of clean and pure things. And We have exalted them above most of Our creation by conferring on them superiority.*¹

٢. ﴿مِنَ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لُمْسِرُونَ﴾

2. *On account of this, We prescribed (this commandment in the Torah sent down) to the Children of Israel that whoever killed a person (unjustly), except as a punishment for murder or for (spreading) disorder in the land, it would*

¹ Qur'ān, 17:70.

be as if he killed all the people (of society); and whoever (saved him from unjust murder and) made him survive, it would be as if he saved the lives of all the people (of society, i.e., he rescued the collective system of human life).

And indeed, Our Messengers came to them with evident signs. Yet, even after that, the majority from amongst these people are certainly those who commit excesses in the land. ﴿¹

٣. ﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ ۖ إِنَّكُمْ مِنْ إِمْلَاقِي ۖ نَحْنُ نَرْزُقُكُمْ
وَأَيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنٌ ۖ وَلَا تَقْتُلُوا النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾

3. ﴿Say: 'Come, I will recite to you those things which your Lord has forbidden to you: Do not set up anything as a partner with Him; be morally excellent with parents; and do not kill your children owing to poverty. We alone give you sustenance and (will provide for) them as well. And do not draw near to shameful deeds (whether) open or hidden. And do not kill the soul whose (killing) Allah has forbidden, except when it is rightfully due (according to law in self-defence against disruption and whilst combating terrorism). It is these (injunctions) He has enjoined upon you so that you may apply reason.﴾²

٤. ﴿وَإِذَا حُيِّئْتُمْ بِهِ بِحَسَنٍ فَجَبُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ

كُلِّ شَيْءٍ حَسِيرًا﴾

4. ﴿And when you are honoured with (a word of) greeting, then (in reply) greet with a better (salutation) or (at least) reciprocate (in the same words). Surely, Allah takes account

¹ Ibid., 5:32.

² Ibid., 6:151.

of everything.﴾¹

٥. ﴿فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ۝ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْلَنِ ۝ كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ ۝ وَلَا تَحْضُونَ عَلَى طَعَامِ الْمَسْكِينِ ۝ وَتَأْكُلُونَ الثَّرَاثَ أَكْلًا لَّمًّا ۝ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا﴾

5. *‘But as for man, when his Lord tests him (by providing him pleasure and comfort) and honours him and gives him bounties, he says: ‘My Lord has honoured me.’ But when He tries him (by afflicting him with pain and discomfort) and limits his means of sustenance, he says: ‘My Lord has humiliated me.’ No indeed! But (the truth is that after you gain honour and good fortune), you do not give honour and care to orphans. Nor do you inspire one another (in society) to promote the feeding of the destitute (i.e., the poor and the needy). And you lay hand on the inherited wealth and devour it (yourselves and do not pay the poverty-stricken their due). And you love wealth and riches inordinately.﴾²*

٦. ﴿وَالَّتَيْنِ وَالزَّيْتُونِ ۝ وَطُورِ سِينِينَ ۝ وَهَذَا الْبَلَدِ الْأَمِينِ ۝ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

6. *‘By the fig and by the olive! And by (Mount) Tūr of Sinai! And by this city of peace (Mecca)! Indeed, We have created man in the best constitution (equipoised in the finest proportion).﴾³*

¹ Ibid., 4:86.

² Ibid., 89:15-20.

³ Ibid., 95:1-4.

HADITH

٣٢/٣٢. عَنْ الْمَعْرُورِ بْنِ سُوَيْدٍ قَالَ: لَقِيتُ أَبَا ذَرٍّ بِالرَّبَذَةِ، وَعَلَيْهِ حُلَّةٌ، وَعَلَى غُلَامِهِ حُلَّةٌ. فَسَأَلْتُهُ عَنْ ذَلِكَ، فَقَالَ: إِنِّي سَابَيْتُ رَجُلًا فَعَيَّرْتُهُ بِأُمِّهِ، فَقَالَ لِي النَّبِيُّ ﷺ: يَا أَبَا ذَرٍّ، أَعَيَّرْتَهُ بِأُمِّهِ؟ إِنَّكَ أَمْرٌ فِيكَ جَاهِلِيَّةٌ! إِخْوَانُكُمْ خَوْلُكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ. فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ، فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تَكْلَفُوهُمْ مَا يَغْلِبُهُمْ. فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ. مُتَّفَقٌ عَلَيْهِ.

32/32. According to al-Ma'rūr b. Suwayd:

"At al-Rabadha (a place), I met Abū Dharr, and his slave was wearing clothes similar to him. I asked about the reason for it. He replied, 'I called a person bad names and reproached him of his mother.' So, the Prophet said to me, 'O Abū Dharr! You reproached him of his mother; you still have the influence of ignorance left in you! Your slaves are your brothers and Allah has put them under your command. Hence, whatever you eat, you feed them the same, and clothe them the same that you wear. Do not trouble them for (doing) things beyond their capacity (power), and if you do so, then help them.'"¹

Agreed upon by al-Bukhārī and Muslim.

٣٣/٣٣. عَنْ شِهَابِ بْنِ عَبَّادٍ، أَنَّهُ سَمِعَ بَعْضَ وَفِدِ عَبْدِ الْقَيْسِ وَهُمْ يَقُولُونَ: قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ فَاشْتَدَّ فَرْحُهُمْ بِنَا. فَلَمَّا انْتَهَيْنَا إِلَى الْقَوْمِ أَوْسَعُوا لَنَا، فَقَعَدْنَا. فَحَبَّ بِنَا النَّبِيُّ ﷺ، وَدَعَا لَنَا، ثُمَّ نَظَرَ إِلَيْنَا فَقَالَ: مَنْ سَيِّدُكُمْ وَزَعِيمُكُمْ؟ فَأَشْرَنَا بِأَجْمَعِنَا إِلَى الْمُنْذِرِ بْنِ عَائِدٍ، فَقَالَ النَّبِيُّ ﷺ: أَهَذَا الْأَشْجُ؟ وَكَانَ أَوَّلَ يَوْمٍ وَضِعَ عَلَيْهِ هَذَا الْإِسْمُ بِضَرْبَةِ لَوْجِهِ بِحَافِرِ حِمَارٍ. قُلْنَا: نَعَمْ، يَا رَسُولَ اللَّهِ. فَتَخَلَّفَ بَعْدَ

¹ Set forth by •al-Bukhārī in *al-Shāḥih*, 1:20 §30. •Muslim in *al-Shāḥih*, 3:1283 §1661. •Ahmad b. anbal in *al-Musnad*, 5:161 §21469.

الْقَوْمِ، فَعَقَلَ رَوَاجِلَهُمْ وَضَمَّ مَتَاعَهُمْ، ثُمَّ أَخْرَجَ عَيْتَهُ فَأَلْقَى عَنْهُ ثِيَابَ السَّفَرِ وَلَبَسَ مِنْ صَالِحِ ثِيَابِهِ، ثُمَّ أَقْبَلَ إِلَى النَّبِيِّ ﷺ وَقَدْ بَسَطَ النَّبِيُّ ﷺ رِجْلَهُ وَاتَّكَأَ، فَلَمَّا دَنَا مِنْهُ الْأَشْجُ أَوْسَعَ الْقَوْمُ لَهُ، وَقَالُوا: هَاهُنَا، يَا أَشْجُ. فَقَالَ النَّبِيُّ ﷺ وَاسْتَوَى قَاعِدًا وَقَبَضَ رِجْلَهُ: هَاهُنَا، يَا أَشْجُ. فَقَعَدَ عَنْ يَمِينِ النَّبِيِّ ﷺ فَرَحَّبَ بِهِ، وَالْطَّفَقُ وَسَأَلَهُ عَنْ بِلَادِهِ، وَسَمَّى لَهُ قَرْيَةَ قَرْيَةَ الصَّفَا وَالْمُشَقَّرَ وَغَيْرَ ذَلِكَ مِنْ قُرَى هَجَرَ، فَقَالَ: يَا أَبَى وَأُمِّى، يَا رَسُولَ اللَّهِ، لَأَنْتَ أَعْلَمُ بِأَسْمَاءِ قُرَانَا مِنَّا. فَقَالَ: إِنِّى قَدْ وَطِئْتُ بِلَادَكُمْ وَفُسِّحَ لِي فِيهَا.

قَالَ: ثُمَّ أَقْبَلَ عَلَى الْأَنْصَارِ فَقَالَ: يَا مَعْشَرَ الْأَنْصَارِ، أَكْرِمُوا إِخْوَانَكُمْ فَإِنَّهُمْ أَشْبَاهُكُمْ فِي الْإِسْلَامِ أَشْبَهُ شَيْئًا بِكُمْ أَشْعَارًا وَأَبْسَارًا. أَسْلَمُوا طَائِعِينَ غَيْرَ مُكْرَهِينَ وَلَا مَوْتُورِينَ إِذْ أَبَى قَوْمٌ أَنْ يُسْلِمُوا حَتَّى قُتِلُوا.

قَالَ: فَلَمَّا أَنْ أَصْبَحُوا قَالَ: كَيْفَ رَأَيْتُمْ كَرَامَةَ إِخْوَانِكُمْ لَكُمْ وَضِيَّافَتَهُمْ إِيَّاكُمْ؟ قَالُوا: خَيْرَ إِخْوَانٍ أَلَانَا فِرَاشَنَا وَأَطَابُوا مَطْعَمَنَا وَبَانُوا وَأَصْبَحُوا يُعَلِّمُونَا كِتَابَ رَبِّنَا تَبَارَكَ وَتَعَالَى وَسُنَّةَ نَبِيِّنَا ﷺ فَأَعْجَبَتِ النَّبِيَّ ﷺ وَفَرِحَ بِهَا. رَوَاهُ أَحْمَدُ، وَقَالَ الْمُنْذِرِيُّ: إِسْنَادُهُ صَحِيحٌ.

33/33. According to Shihāb b. ‘Abbād, he heard from some people from a delegation of ‘Abd al-Qays:

“We were in a bliss when we went to Allah’s Messenger. When we went to the people, they provided spacious place for us and we seated there. The Prophet greeted us, supplicated for us and asked by looking at us: ‘Who is your leader?’ We pointed towards Mundhir b. ‘Ā’idh. The Prophet said: ‘Is he Ashaj?’ Actually, he had a scar on his face from the stroke of the feet of a donkey. That was the first day when he got that name. We submitted: ‘Yes, O Allah’s Messenger!’ Then some people who were left behind tied their rides, gathered their luggage,

cleaned themselves, changed their travel clothes, dressed themselves nicely and then submitted to the Prophet. The Prophet was leaning on his back with his stretched (blessed) legs. When Ashaj came near, then the people made space for him and said: 'O Ashaj! You come here.' The Prophet also sat straight and folded his feet and said: 'Ashaj! Come here.' So he sat on the right side of the Prophet. The Prophet greeted him and treated him with affection and mercy and asked him about his cities and named some of the towns, like, Şafā, Mushaqqar and others. He submitted: 'O Messenger of Allah! May my mother and father be sacrificed upon you! You already know the name of our towns much more than us.' The Prophet said: 'I went to your place and was treated with respect.'"

"Then the Prophet turned to Anşār and said: 'O group of Anşār! Venerate your brothers, for they bear your resemblance in Islam; in meetings and glad tidings, they bear the closest resemblance to you. These people embraced Islam by their own choice without any pressure or unkindness when other people refused to submit to Islam's (message of peace), waged war on Islam) and got killed.'"

"The next day, the Prophet asked them: 'How did you find their kindness and hospitality?' They replied: 'These proved as the best brothers. They provided us comfortable bedding, fed us the best food and taught us the Book of their Sustainer and Sunna of their Prophet morning and evening.' The Prophet liked their esteemed honour and he became pleased to hear this.'"¹

Reported by Aḥmad. Al-Mundhirī said: Its chain is sound.

٣٤ / ٣٤. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرَحْ رَائِحَةَ الْجَنَّةِ وَإِنْ رِيحَهَا تَوَجَّدَ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا.
رَوَاهُ الْبُخَارِيُّ وَابْنُ مَاجَةَ.

34/34. According to 'Abd Allāh b. 'Amr رضي الله عنه, the Prophet ﷺ said:

"Anyone who kills a non-Muslim under treaty [*mu'āhad*] will not

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:432 §15597. •al-Mundhirī in *al-Targhib wa al-Tarhīb*, 3:253 §3917.

smell the fragrance of Paradise, even though its fragrance can be smelt at a distance of forty years.”¹

Reported by al-Bukhārī and Ibn Mājah.

٣٥/٣٥. وَفِي رِوَايَةٍ، عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَتَلَ مُعَاهِدًا فِي غَيْرِ كُنْهٍ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ.
رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ.

35/35. According to Abū Bakra, Allah’s Messenger ﷺ said:

“Any Muslim who unjustly kills a non-Muslim with whom there is a peace treaty [*mu’āhad*], God will make Paradise forbidden for him.”²

Reported by Aḥmad and Abū Dāwūd.

٣٦/٣٦. عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ هِشَامَ بْنَ حَكِيمٍ وَجَدَ رَجُلًا وَهُوَ عَلَى جِصَصٍ يُشَمْسُ نَاسًا مِنَ النَّبْطِ فِي آدَاءِ الْجُزْيَةِ. فَقَالَ: مَا هَذَا؟ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

36/36. ‘Urwa b. Zubayr reported that Hishām b. ākim found that the ruler of Himṣ had made some Nabateans stand in the daytime heat, due to the (non-payment of) tax (*Jizya*). He said:

“What is this?” I heard Allah’s Messenger’s saying: “Allah Most High would torment those persons who torment people in this world.”³

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 3:1155 §2995. •Ibn Mājah in *al-Sunan*, 2:896 §2686. •al-Bazzār in *al-Musnad*, 6:368 §2383.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:36, 38 §20393, 20419. •Abū Dāwūd in *al-Sunan*, 3:83 §2760. •al-Nasā’ī in *al-Sunan*, 8:24 §4747. •al-Darīmī in *al-Sunan*, 2:308 §2504. •al-Bazzār in *al-Musnad*, 9:129 §3679.

³ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:2018 §2613. •Aḥmad b. anbal in *al-Musnad*, 3:404 §15372. •Abū Dāwūd in *al-Sunan*, 3:169 §3045.

Reported by Muslim and Aḥmad.

٣٧/٣٧. عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ: كَانَ نَبِيُّ اللَّهِ ﷺ يَحْتَنِي عَلَى الصَّدَقَةِ وَيَنْهَانَا عَنْ الْمُثْلَةِ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ.

37/37. Samurah b. Jundub reported in a tradition:

“The Prophet of Allah used to exhort us for charitable donation (*ṣadaqa*) and forbid us to mutilate (those who are dead).”¹

Reported by Aḥmad b. anbal and Abū Dāwūd.

٣٨/٣٨. وَفِي رِوَايَةٍ، عَنْ عَائِشَةَ ؓ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ كَسْرَ عَظْمِ الْمُؤْمِنِ مِثْلُ كَسْرِهِ حَيًّا. رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ.

38/38. The mother of believers, ʿĀ'isha, narrated:

“The Messenger of Allah ﷺ said: ‘Breaking a deceased man’s bone is like breaking it when he is alive.’”²

Reported by Aḥmad b. anbal and Abū Dāwūd.

TRADITIONS OF THE COMPANIONS ؓ AND PIOUS SCHOLARS OF EARLY TIMES

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: الْمُؤْمِنُ أَكْرَمُ عَلَى اللَّهِ مِنَ الْمَلَائِكَةِ. رَوَاهُ الْبَيْهَقِيُّ.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:444 §20010. •Abū Dāwūd in *al-Sunan*, 3:53 §2667. •Abd al-Razzāq in *al-Muṣannaf*, 8:436 §15819.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 6:58 §24353. •Abū Dāwūd in *al-Sunan*, 3:212 §3207. •Ibn Mājah in *al-Sunan*, 1:516 §1616. •Mālik in *al-Muwattaʿa*, 1:238 §563. •Abd al-Razzāq in *al-Muṣannaf*, 3:444 §6256–6257.

According to Abū Hurayra رضي الله عنه:

“The dignity of a believer (*mu'min*) is more than the angels in the sight of Allah Most High.”¹

Reported by al-Bayhaqī.

قَالَ جَعْفَرٌ: لِلْمُقَرَّبِ مِنَ اللَّهِ: ثَلَاثُ عَلَامَاتٍ: إِذَا أَفَادَهُ اللَّهُ عِلْمًا
رَزَقَهُ الْعَمَلَ بِهِ وَإِذَا وَفَّقَهُ لِلْعَمَلِ بِهِ أَعْطَاهُ الْإِخْلَاصَ فِي عَمَلِهِ وَإِذَا أَقَامَهُ
لِصُحْبَةِ الْمُسْلِمِينَ رَزَقَهُ فِي قَلْبِهِ حُرْمَةً لَهُمْ وَلِيَعْلَمَ أَنَّ حُرْمَةَ الْمُؤْمِنِ
مِنْ حُرْمَةِ اللَّهِ تَعَالَى.

رَوَاهُ أَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيُّ.

According to Ja'far:

“There are three signs of someone's nearness to Allah Most High: when Allah Most High bestows knowledge upon him, then He bestows the strength upon him to act on it and also grants sincerity in his act. When He stands him to interact in the society of Muslims, then he also bestows the honour of Muslims in his heart, and it should be known that, indeed, a believer's honour is among Allah's honour.”²

Reported by Abū 'Abd al-Raḥmān al-Sulamī.

عَنْ قَتَادَةَ قَالَ: وَاللَّهِ، لَقَدْ عَظَّمَ اللَّهُ حُرْمَةَ الْمُؤْمِنِ حَتَّى يُقَالَ: أَنْ لَا
تَنْظُرَ بِأَخِيكَ إِلَّا خَيْرًا.
رَوَاهُ ابْنُ حِبَّانَ.

According to Qatāda:

“By Allah! Allah Most High has honoured the dignity of a believer (*Mu'min*), and that is why it is said to think good

¹ Set forth by •al-Bayhaqī in *Shu'ab al-Īmān*, 1:174 §152.

² Set forth by •Abū 'Abd al-Raḥmān al-Sulamī in his *Tafsīrah*, 1:429.

about your brother.”¹

Reported by Ibn ʿibbān.

قَالَ مُحَمَّدُ بْنُ الْفَضْلِ: حُرْمَةُ الْمُؤْمِنِ أَفْضَلُ الْحُرُمَاتِ وَتَعْظِيمُهُ
أَجَلُ الطَّاعَاتِ.

رَوَاهُ أَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيُّ.

According to Muhammad b. al-Faḍl:

“A believer’s dignity is the most meritorious among all the dignities, and his reverence has the most esteemed rank among all obedience.”²

Reported by Abū ‘Abd al-Raḥmān al-Sulamī.

قَالَ ابْنُ حَجَرٍ الْعَسْقَلَانِيُّ: إِنَّ حُرْمَةَ الْمُؤْمِنِ بَعْدَ مَوْتِهِ بَاقِيَةٌ كَمَا
كَانَتْ فِي حَيَاتِهِ.

According to Ibn ʿajr al-ʿAsqalānī:

“The dignity of a believer (*muʾmin*) after his demise remains the same as it was in his life.”³

¹ Set forth by •Jaʿfar b. ʿIyyān in *al-Tawbīkh wa al-Tanbīh*, 1:74.

² Set forth by •Abū ‘Abd al-Raḥmān al-Sulamī in his *Tafsīrah*, 1:271.

³ Set forth by •al-ʿAsqalānī in *Fath al-Bārī bi Sharḥ Ṣaḥīḥ al-Bukhārī*, 9:113.

التَّعَاوُنُ عَلَى الْبِرِّ وَالْخَيْرِ

SECTION 3

ASSISTING PEOPLE IN WELFARE AND RIGHTEOUS ACTS

QUR'ĀN

١. ﴿وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

1. *«And never let the enmity of a people incite you to aggression (against them) since they barred you from the Sacred House (i.e., visiting the Ka'ba). And always support one another in (the works of) righteousness and piety, but do not become accomplices in (works of) sin and transgression. And fear Allah persistently. Indeed, Allah awards severe punishment (to those who disobey and defy).»¹*

٢. ﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

¹ Qur'ān, 5:2.

2. *«The believers, men and women, are helpers and friends to one another. They command good and forbid evil and establish Prayer and pay Zakāt (the Alms-due) and obey Allah and His Messenger (ﷺ). It is they on whom Allah will soon shower His Mercy. Surely, Allah is Almighty, Most Wise.»¹*

٣. ﴿فَلَا أَقْتَحَمَ الْعَقَبَةَ ۚ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۚ فَكٌ رَّقَبَةٌ ۚ أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۚ يَتِيمًا ذَا مَقْرَبَةٍ ۚ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ۚ ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ۚ أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ ۖ﴾

3. *«But he has not yet attempted the steep ascent (of the Dīn [Religion]) of truth and the practical life dedicated to good and piety). And what have you thought of the steep ascent (of the rigours of the Dīn [Religion] of truth)? It is freeing a neck (from slavery and subjugation), Or feeding on a day of scarcity (the poor and the needy during famine and scarcity i.e., striving to put an end to their sufferings and economic crises), The orphaned relative, Or the poverty-stricken destitute who is completely rundown (and homeless). (Provided this striving soul is) one of those who believe and advise one another patience and tolerance and urge one another for mutual affection and mercy. These are the people of the Right Hand (i.e., the privileged and the pardoned).»²*

٤. ﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ۚ فَذَٰلِكَ الَّذِي يَدْعُ الْيَتِيمَ ۚ وَلَا يُخْضُ عَلَىٰ طَعَامِ الْمُسْكِينِ ۚ فَوَيْلٌ لِلْمُصْلِينَ ۚ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۚ الَّذِينَ هُمْ يُرَءَوْنَ ۚ وَيَمْنَعُونَ الْمَاعُونَ ۚ﴾

¹ Ibid., 9:71.

² Ibid., 90:11-18.

4. *«Have you seen him who denies the Dīn (Religion)? So he is the one who pushes away the orphan (i.e., rejects the needs of the orphans and deprives them of their right), And does not promote the cause of feeding the poor (i.e., does not strive to end the economic exploitation of the poor and the needy). So woe to those worshippers, Who are unaware of (the spirit of) their Prayers (i.e., they are mindful only of the rights of Allah, but are heedless of the rights of fellow human beings), Who show off (their worship, for they only render a formal service to the Creator and are inconsiderate to the oppressed humanity), And who refuse to lend a worthless small object of use even on demand!»¹*

HADITH

٣٩ / ٣٩. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ.

39/39. According to Abū Hurayra رضي الله عنه:

“The Prophet ﷺ said: ‘If someone relieves a believer of the agony of this world, Allah will relieve him of one of the agonies of the Day of Resurrection. If someone makes life easy for a person in distress, Allah will make life easy for him in this world and the Hereafter. If someone covers the faults of a Muslim in this world, Allah will cover his faults in this world and in the Hereafter. Allah does not cease helping His servant as long as His servant continues helping his brother.’”²

¹ Ibid., 107:1-7.

² Set forth by •Muslim in *al-Shāḥih*, 4:2074 §2699. •Aḥmad b. anbal in *al-Musnad*, 2:252 §7421. •al-Tirmidhī in *al-Sunan*, 4:34 §1425, 1930, 2945. •Abū Dāwūd in *al-Sunan*, 4:287 §4946. •Ibn Mājah in *al-Sunan*, 1:82 §225.

Reported by Muslim and al-Tirmidhī.

٤٠/٤٠. عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّ الْأَشْعَرِيِّينَ إِذَا أَرْمَلُوا فِي الْغَزْوِ أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالْمَدِينَةِ جَمَعُوا مَا كَانَ عَنْدهُمْ فِي تَوْبٍ وَاحِدٍ، ثُمَّ اقْتَسَمُوهُ فِي إِنَاءٍ وَاحِدٍ بِالسَّوِيَّةِ، فَهُمْ مِنِّي وَأَنَا مِنْهُمْ. مُتَّفَقٌ عَلَيْهِ.

40/40. According to Abū Mūsā al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ:

“The Prophet ﷺ said: ‘When the people of the Ash‘arī tribe became destitute, or the food of their families in Medina ran short, they would collect all their resources in one sheet and then distribute it among all equally by measuring it with a bowl. Hence, these people (due to their support between each other) are from me, and I am from them.’”¹

Agreed upon by al-Bukhārī and Muslim.

٤١/٤١. عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ. فَقَالُوا: يَا نَبِيَّ اللَّهِ، فَمَنْ لَمْ يَجِدْ؟ قَالَ: يَعْمَلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ. قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ. قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: فَلْيَعْمَلْ بِالْمَعْرُوفِ وَلْيُمْسِكِ الشَّرَّ فَإِنَّهَا لَهُ صَدَقَةٌ. مُتَّفَقٌ عَلَيْهِ.

41/41. According to Abū Mūsā al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ:

“The Prophet ﷺ said, ‘Charitable donation (*Ṣadaqa*) is incumbent on every Muslim.’ They submitted, ‘O Messenger of Allah! If one has nothing (for charitable donation)?’ He said, ‘He should work with his hands so that he may benefit himself and donate charity.’ They submitted, ‘If he cannot do it?’ He said, ‘Then he should help the

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:880 §2354. •Muslim in *al-Ṣaḥīḥ*, 4:1944 §2500. •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:247 §8798. •Abū Ya‘lā in *al-Musnad*, 13:293 §7309. •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:132 §20223.

oppressed and needy.' They submitted, 'If he could not do it either?' He said, 'Then he should do what is good (or said what is righteous) and refrain from evil, for that will be considered as a charitable donation.'"¹

Agreed upon by al-Bukhārī and Muslim.

٤٢/٤٢. وَفِي رِوَايَةٍ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ، وَاللَّهُ تَعَالَى يُحِبُّ إِغَاثَةَ اللَّهْفَانِ.
رَوَاهُ أَبُو حَنِيفَةَ وَأَبُو يَعْلَى.

42/42. In one tradition, Sulaymān reported on the authority of his father:

"Allah's Messenger ﷺ said: 'The one who guides towards righteousness is similar to one who performed that righteousness. Allah Most High loves the help for the miserable ones.'"²

Reported by Abū anīfa and Abū Ya'la.

٤٣/٤٣. وَفِي رِوَايَةِ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَغَاثَ مَلْهُوْقًا كَتَبَ اللَّهُ لَهُ ثَلَاثَةَ وَسَبْعِينَ حَسَنَةً، وَاحِدَةً مِنْهُمْ يُصْلِحُ اللَّهُ بِهَا لَهُ أَمْرٌ دُنْيَاً وَآخِرَتَهُ، وَاثْنَتَيْنِ وَسَبْعِينَ مِنَ الدَّرَجَاتِ.

رَوَاهُ أَبُو يَعْلَى وَالْبَيْهَقِيُّ وَابْنُ أَبِي الدُّنْيَا.

43/43. According to Anas b. Mālik رضي الله عنه:

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:524 §1376. •Muslim in *al-Ṣaḥīḥ*, 6:699 §1008. •al-Nasā'ī in *al-Sunan*, 5:64 §2538. •al-Dārimī in *al-Sunan*, 2:399 §2747. •Aḥmad b. anbal in *al-Musnad*, 4:395 §19549. •Ibn Abī Shayba in *al-Muṣannaf*, 5:336 §26649. •al-Bazzār in *al-Musnad*, 8:102 §3100. •al-Ṭayālīsī in *al-Musnad*, 1:67 §495.

² Set forth by •Abū Nu'aym in *Musnad Abī anīfa*, p. 151. •Abū Ya'la, on the authority of Anas b. Mālik, in *al-Musnad*, 7:275 §4296. •Tamām al-Rāzī in *al-Fawā'id*, 2:65 §1157. •al-Ṣaydāwī in *Mu'jam al-Shuyūkh*, p. 184. •al-ʿAsqalānī in *al-Maṭālib al-ʿĀliya*, 5:709 §981, & in *Fath al-Bārī*, 11:12.

“The Messenger of Allah ﷺ said: ‘Whoever helps any pauper, Allah credits seventy three righteous acts to his accounts of deeds. For one among those acts, Allah amends all his worldly and otherworldly matters, while He raises his ranks in recompense of other seventy two acts of righteousness.’”¹

Reported by Abū Ya‘lā, al-Bayhaqī and Ibn Abī al-Dunyā.

٤٤ / ٤٤. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ فِي سَفَرٍ مَعَ النَّبِيِّ ﷺ إِذْ جَاءَ رَجُلٌ عَلَى رَاحِلَةٍ لَهُ. قَالَ: فَجَعَلَ يَصْرِفُ بَصَرَهُ يَمِينًا وَشِمَالًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ مَعَهُ فَضْلٌ ظَهَرَ فَلْيُعِدْ بِهِ عَلَى مَنْ لَا ظَهَرَ لَهُ، وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ زَادٍ فَلْيُعِدْ بِهِ عَلَى مَنْ لَا زَادَ لَهُ.

قَالَ: فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَ، حَتَّى رَأَيْنَا أَنَّهُ لَا حَقَّ لِأَحَدٍ مِنَّا فِي فَضْلٍ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ.

44/44. Abū Sa‘īd al-Khudhrī reported:

“While we were with the Prophet ﷺ on a journey, suddenly a person came upon his camel and began to stare on the right and on the left; (it was at this moment) that Allah’s Messenger said: ‘He who has an extra mount should return it to the one who has no mount for him, and he who has surplus provisions should return to him who has no provisions.’ Abū Sa‘īd al-Khudhrī رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ kept on mentioning different kinds of resources until we understood that none of us has any right to keep the surplus.”²

¹ Set forth by •Abū Ya‘lā in *al-Musnad*, 7:255 §4266. •al-Bayhaqī in *Shu‘ab al-Imān*, 6:120 §7670. •Ibn Abī al-Dunā in *Qaḍā’ al-awā’ij*, p. 41 §29. •Ibn ‘Asākir in *Tārīkh Madīna Damishq*, 19:138.

² Set forth by •Muslim in *al-Shaḥīḥ*, 3:1354 §1728. •Aḥmad b. anbal in *al-Musnad*, 3:34 §11311. •Abū Dāwūd in *al-Sunan*, 2:125 §1663. •Ibn ʿibbān in *al-Shaḥīḥ*, 12:238 §5419. •Abū Ya‘lā in *al-Musnad*, 2:326 §1064. •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:182 §7571.

Reported by Muslim, Aḥmad and Abū Dāwūd.

٤٥/٤٥. وَفِي رِوَايَةِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رضي الله عنه أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أَنْاسًا فَقَرَأَى، وَأَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ كَانَ عِنْدَهُ طَعَامٌ اثْنَيْنِ فَلْيَذْهَبْ بِثَالِثٍ، وَإِنْ أَرْبَعٌ فَخَامِسٌ أَوْ سَادِسٌ، وَأَنَّ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةٍ فَأَنْطَلَقَ النَّبِيُّ ﷺ بِعَشْرَةٍ. مَتَّفَقٌ عَلَيْهِ.

45/45. ‘Abd al-Raḥmān b. Abī Bakr رضي الله عنه said:

“The People of the Bench (the Ṣuffa Companions) were not well-off. Therefore, the Prophet ﷺ said, ‘Whoever has food for two persons should invite a third one. And whosoever has food for four persons should invite five or six.’ Hence, Abū Bakr took three men, and the Prophet ﷺ took ten of them (to serve them food).”¹

Agreed upon by al-Bukhārī and Muslim.

٤٦/٤٦. وَفِي رِوَايَةِ بُيُشَةَ رضي الله عنها قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّا كُنَّا نَهَيِّنَاكُمْ عَنْ حُومِهَا أَنْ تَأْكُلُوهَا فَوْقَ ثَلَاثِ لَيَالٍ لِكَيْ تَسَعَّكُمْ. فَقَدْ جَاءَ اللَّهُ بِالسَّعَةِ، فَكُلُوا وَادَّخِرُوا وَانْجِرُوا. أَلَا! وَإِنَّ هَذِهِ الْأَيَّامَ أَيَّامٌ أَكَلٍ وَشُرْبٍ وَذِكْرِ اللَّهِ ﻋَظِيمٍ. رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالدَّارِمِيُّ.

46/46. According to Nubaysha رضي الله عنها:

“The Messenger of Allah ﷺ said: ‘Indeed! I forbade you to eat (and hoard) the (sacrificial) meat for more than three days, so it can reach more and more people. Now, Allah Most High has bestowed abundance on Muslims, so you may eat, store up and seek reward. Beware! These days (of *al-Aḍḥā*) are days of eating, drinking and the

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:216 §577; 3:1312 §3388; 5:2274 §5789; 5:2274 §5790. •Muslim in *al-Ṣaḥīḥ*, 3:1627 §2057. •Aḥmad b. anbal in *al-Musnad*, 1:197 §1702, 1712. •al-Bazzār in *al-Musnad*, 6:228 §2263. •Abū ‘Awāna in *al-Musnad*, 5:204 §8398.

remembrance of Allah, Most High.”¹

Reported by Aḥmad, Abū Dāwūd and al-Dārimī.

٤٧/٤٧. وَفِي رِوَايَةٍ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ عَامَ الرَّمَادَةِ وَكَانَتْ سَنَةً شَدِيدَةً مُلِمَّةً بَعْدَ مَا اجْتَهِدَ عُمَرُ فِي إِمْدَادِ الْأَعْرَابِ بِالْإِبِلِ وَالْقَمَحِ وَالزَّيْتِ مِنَ الْأَرْيَافِ كُلِّهَا، حَتَّى بَلَحَتْ الْأَرْيَافُ كُلُّهَا مِمَّا جَهَدَهَا ذَلِكَ. فَقَامَ عُمَرُ يَدْعُو فَقَالَ: االلَّهُمَّ، اجْعَلْ رِزْقَهُمْ عَلَى رُؤُوسِ الْجِبَالِ. فَاسْتَجَابَ اللَّهُ لَهُ وَلِلْمُسْلِمِينَ. فَقَالَ حِينَ نَزَلَ بِهِ الْغَيْثُ: الْحَمْدُ لِلَّهِ، فَوَاللَّهِ، لَوْ أَنَّ اللَّهَ لَمْ يَمُرَّ جَهَهَا مَا تَرَكْتُ أَهْلَ بَيْتٍ مِنَ الْمُسْلِمِينَ هُمْ سَعَةٌ إِلَّا أَذْخَلْتُ مَعَهُمْ أَعْدَادَهُمْ مِنَ الْفُقَرَاءِ. فَلَمْ يَكُنْ اثْنَانِ يَهْلِكَانِ مِنَ الطَّعَامِ عَلَى مَا يَقِيمُ وَاحِدًا. رَوَاهُ الْبُخَارِيُّ فِي الْأَدَبِ.

47/47. ‘Abd Allāh b. ‘Umar رضي الله عنهما reported:

“Umar b. al-Khaṭṭāb رضي الله عنهما spoke in the Year of the Drought, which was a severe, disastrous year, after ‘Umar had done his best to help the Bedouins with camels, wheat and oil until all the villagers became exhausted. Then, ‘Umar stood up to make supplication, ‘O Allah! Provide their sustenance at the tops of the mountains!’ Allah answered that supplication for him and the Muslims. When the rain fell, he said, ‘All praise belongs to Allah! By Allah! If this period of scarce resources had not ended, I would not have left the house of any Muslim with food without counting and putting a matching number of poor people with them. The food of one person would save two from dying.’”²

Reported by al-Bukhārī in *al-Adab al-Mufrad*.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:75 §20742. •Abū Dāwūd in *al-Sunan*, 3:100 §2813. •al-Dārimī in *al-Sunan*, 2:108 §1958. •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:292 §19001.

² Set forth by •al-Bukhārī in *al-Adab al-Mufrad*, p. 198 §562. •al-Numayrī in *Akbbār al-Madīna*, p. 392 §1238. •al-Tamīmī in *al-Jarḥ wa al-Ta’dīl*, 1:192.

TRADITIONS OF PIOUS SCHOLARS OF EARLY TIMES

عَنِ الْإِمَامِ عَطَاءِ بْنِ أَبِي رَبَاحٍ، قَالَ: تَعَاهَدُوا إِخْوَانَكُمْ بَعْدَ ثَلَاثٍ.
فَإِنْ كَانُوا مَرْضَى فَعُودُوهُمْ وَإِنْ كَانُوا مَشَاغِلَ فَأَعِينُوهُمْ وَإِنْ كَانُوا نَسُوا
فَذَكِّرُوهُمْ.

رَوَاهُ أَبُو نُعَيْمٍ فِي الْحِلْيَةِ وَذَكَرَهُ الْغَزَالِيُّ فِي الْإِحْيَاءِ.

According to 'Aṭā' b. Abī Ribāḥ:

“Take care of your brothers after every three days: if they are ill, then visit them.; if they are busy in something, then assist them; and if they have forgotten (an important matter), then remind them.”³

Reported by AbūNu‘aym in *ilyat al-Awliyā*. Imam al-Ghazālī reported in *Aḥyā-e-‘Ulūm al-Dīn*.

عَنِ الْإِمَامِ أَبِي حَمْزَةَ الشَّيْبَانِيِّ أَنَّهُ سُئِلَ عَنِ الْإِخْوَانِ فِي اللَّهِ ﷻ: مَنْ
هُمْ؟ قَالَ: هُمُ الْعَامِلُونَ بِطَاعَةِ اللَّهِ ﷻ، الْمُتَعَاوِنُونَ عَلَى أَمْرِ اللَّهِ ﷻ وَإِنْ
تَفَرَّقَتْ دُورُهُمْ وَأَبْدَانُهُمْ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْإِخْوَانِ وَذَكَرَهُ ابْنُ قُدَامَةَ فِي الْمُتَحَابِّينَ.

Abū amza al-Shaybanī was asked about who are the people of brotherhood for the sake of Allah. He said: “They are the obedient people of Allah Most High, and they are the helpers (of their brothers) in practicing the injunctions of Allah Most High, even though they and their abodes are far from each other.”⁴

Reported by Ibn Abī al-Dunyā in *al-Ikhwān* and Ibn Qudāma

³ Set forth by •Abū Nu‘aym in *ilyat al-Awliyā*, 5:198. •al-Ghazālī in *Iḥyā’ ‘Ulūm al-Dīn*, 2:176.

⁴ Set forth by •Ibn Abī al-Dunyā in *al-Ikhwān*, p. 99 §49. •Ibn Qudāma in *al-Mutaḥabbibīn fī Allāh*, p. 78 §104.

in *al-Mutaḥabbbin fi Allah*.

قَالَ الْإِمَامُ الْمَاوَرِدِيُّ: قَالَ بَعْضُ الْحُكَمَاءِ: مَنْ جَادَ لَكَ بِمَوَدَّتِهِ،
فَقَدْ جَعَلَكَ عَدِيلَ نَفْسِهِ. فَأَوَّلُ حُقُوقِهِ اعْتِقَادُ مَوَدَّتِهِ، ثُمَّ إِنْيَاسُهُ بِالْإِنْسَاطِ
إِلَيْهِ فِي غَيْرِ مُحَرَّمٍ، ثُمَّ نَصْحُهُ فِي السِّرِّ وَالْعَلَانِيَةِ، ثُمَّ تَخْفِيفُ الْأَثْقَالِ عَنْهُ،
ثُمَّ مُعَاوَنَتُهُ فِيمَا يَنْوِبُهُ مِنْ حَادِثَةٍ، أَوْ يَنَالُهُ مِنْ نَكْبَةٍ. فَإِنَّ مُرَاقَبَتَهُ فِي الظَّاهِرِ
نِفَاقٌ، وَتَرْكُهُ فِي السَّدَّةِ لُؤْمٌ.

According to al-Māwardī:

“Some scholars said: ‘Whoever behaves with you with love and affection and offers his companionship to you, then the first right of him (upon you) is to trust his love and sincerity. Then, in permissible acts, provide your company and affection candidly and also advise him secretly and openly by all means. Then remove every kind of burden on him, then support him the maximum to alleviate any hardships or difficulties. Indeed, caring for him by showing off is hypocrisy, and leaving him in hardships and not caring for him is immoral.’”¹

¹ Set forth by al-Māwardī in *Adab al-Dunyā wa al-Dīn*, p. 216.

قَضَاءُ حَوَائِجِ النَّاسِ

SECTION 4

PROVIDING WHAT IS DESIRED FOR PEOPLE

QUR'AN

١. ﴿وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ
مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ
الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ۝ فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي
لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

1. *And when he arrived at the watering (well) of Madyan, he found there a crowd of people watering (their flocks). And on a side, he saw two women, withdrawn, holding back (their goats. Mūsā [Moses]) asked: 'Why are you (standing) in this condition?' Both said: 'We cannot water (our goats) till the shepherds take back their flocks and our father is an aged man.' So he watered their (flocks) and then turned back to the shade and submitted: 'O Lord, I am in need of whatever good You send down to me.'*¹

٢. ﴿وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ﴾

2. *And in their wealth was appointed a due share for the*

¹ Qur'ān, 28:23-24.

*beggars and the destitute (i.e., all the needy).*¹

٣. ﴿مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝٧﴾ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالُهُمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ ۝٨ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

3. *And whatever (materials of fay—spoils) Allah restored to His Messenger (ﷺ taking out) from the people of (the towns captured without war in addition to those of Qurayza, Nadir, Fadak, Khaybar and 'Urayna) belong to Allah and His Messenger (ﷺ) and (the Messenger's) near relatives (i.e., Banū Hāshim and Banū 'Abd al-Muṭṭalib) and the orphans and the needy and the wayfarer (of society at large. This distribution system is to ensure) that (the whole wealth) may not circulate (only) amongst the rich of you (but should circulate amongst all the classes of society). And whatever the Messenger (ﷺ) gives you, take that and whatever he forbids you, abstain (from that) and keep fearing Allah (i.e., never scoff at the Messenger's distribution and award). Surely, Allah is Severe to punish. (The fore-mentioned fay materials) are (also) for the poor Emigrants who are driven out of their houses and possessions (and properties). They seek Allah's bounty and His favour and pleasure. And they help Allah and*

¹ Ibid., 51:19.

His Messenger (ﷺ by sacrificing their possessions and homeland). It is they who are the true believers. (These spoils are for those Anṣār [Supporters] as well) who had taken the city (of Medina) and the faith as their home before (the Emigrants came). They love those who have come to them as Emigrants, and do not feel any need (or niggardly feeling) in their hearts pertaining to that (wealth) which is given to the Emigrants, and prefer them to themselves, even though they may themselves be in dire need. And he who is saved from the miserliness of his (ill-commanding) self, it is they who are successful and victorious. ﴿٢١﴾

HADITH

٤٨/٤٨. عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ. مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ. وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ. وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ. مُتَّفَقٌ عَلَيْهِ.

48/48. According to Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا, Allah's Messenger ﷺ said:

"The Muslim is the brother of the Muslim; he does not wrong him and he does not forsake him helpless (in hardship). If someone attends to his brother's need (persistently), Allah attends to his need (and provides him help). If someone relieves a Muslim of an agony of the world, Allah will relieve him of one of the agonies of the Day of Resurrection. If someone hides the faults of a Muslim, Allah will hide his faults on the Day of Resurrection."²

¹ Ibid., 59:7-9.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:862 §2310. •Muslim in *al-Ṣaḥīḥ*, 4:1996 §2580. •Aḥmad b. anbal in *al-Musnad*, 2:91 §5646. •al-Tirmidhī in *al-Sunan*, 4:34 §1426. •Abū Dāwūd in *al-Sunan*, 4:273 §4893. •al-Nasāʾī in *al-Sunan al-Kubrā*, 4:308 §7286. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 2:291 §533.

Reported by al-Bukhārī, Muslim.

٤٩/٤٩. وَفِي رِوَايَةٍ: عَنْ زَيْدِ بْنِ ثَابِتٍ رضي الله عنه عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: لَا يَزَالُ اللَّهُ فِي حَاجَةِ الْعَبْدِ مَا دَامَ فِي حَاجَةِ أَخِيهِ.
رَوَاهُ الطَّبْرَانِيُّ وَرِجَالُهُ ثِقَاتٌ.

49/49. In a tradition, Zayd b. Thābit رضي الله عنه reported that the Messenger of Allah ﷺ said:

“Allah Most High attends to the needs of His servant so long as he attends to the needs of his (Muslim) brother.”¹

Reported by al-Ṭabarānī and its men (*rijāl*) are trustworthy.

٥٠/٥٠. وَفِي رِوَايَةٍ: عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ رَدَّ عَنْ عِرْضِ أَخِيهِ، رَدَّ اللَّهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ.
رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ، وَقَالَ التِّرْمِذِيُّ: وَفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رضي الله عنها، وَهَذَا حَدِيثٌ حَسَنٌ.

50/50. According to Abū al-Dardā' رضي الله عنه:

“The Prophet ﷺ said: ‘Whoever protects his brother’s honour, Allah Most High will protect his face from Hellfire on the Day of Resurrection.’”²

Reported by Aḥmad and al-Tirmidhī. Al-Tirmidhī said: “Asmā' bint Yazīd رضي الله عنها reported the same in this chapter and this tradition is fine authentic.”

٥١/٥١. عَنْ أَنَسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ مَشَى إِلَى حَاجَةِ أَخِيهِ الْمُسْلِمِ

¹ Set forth by •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 5:118 §4802. •al-Haythamī in *Majma' al-Zawā'id*, 8:193. •al-'Asqalānī in *al-Maṭālib al-'Āliya*, 5:715.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 6:450 §27583. •al-Tirmidhī in *al-Sunan*, 4:327 §1931. •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:168 §16461.

كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا حَسَنَةً إِلَى أَنْ يَرْجِعَ مِنْ حَيْثُ فَارَقَهُ، فَإِنْ قُضِيَتْ
حَاجَتُهُ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ، وَإِنْ هَلَكَ فِيمَا بَيْنَ ذَلِكَ دَخَلَ الْجَنَّةَ بِغَيْرِ
حِسَابٍ.
رَوَاهُ أَبُو يَعْلَى.

51/51. According to Anas b. Mālik رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘When someone travels to attend to his brother’s need, Allah Most High credits a goodness on every step he takes until he returns. If his (brother’s) needs are fulfilled by him, then he exits from his sins in a way as when he was born (pure of sins) to his mother. And if he dies in the course of (attending to the need), then he enters Paradise without any accountability.’”¹

Reported by Abū Ya‘lā.

٥٢ / ٥٢. عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ وَصْلَةً لِأَخِيهِ الْمُسْلِمِ
إِلَى ذِي سُلْطَانٍ فِي مَبْلَغٍ بَرٍّ أَوْ تَيْسِيرٍ عَسِيرٍ، أَجَازَهُ اللَّهُ عَلَى الصِّرَاطِ يَوْمَ الْقِيَامَةِ عِنْدَ
دَحْضِ الْأَفْدَامِ.
رَوَاهُ ابْنُ جِبَّانَ وَالطَّبْرَانِيُّ.

52/52. According to ‘Ā’isha رضي الله عنها:

“The Messenger of Allah ﷺ said: ‘When someone takes his Muslim brother to the ruler for a noble purpose or becomes a mediator to abate his hardship, Allah Most high will enable him to cross the Bridge safely when (in danger of) slipping from it on the Day of Resurrection.’”²

¹ Set forth by •Abū Ya‘lā in *al-Musnad*, 5:175 §2789. •Ibn ʿajar al-ʿAsqalanī in *al-Maṭālib al-ʿĀliya*, 5:703 §978. •al-Haythamī in *Majmaʿ al-Zawāʿid*, 8:190.

² Set forth by •Ibn ʿibbān in *al-Ṣaḥīḥ*, 2:287 §530. •al-Tabarānī in *Musnad al-Shāmiyyīn*, 1:307 §537. •al-Quḍāʿī in *Musnad al-Shihāb*, 1:316 §532. •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:167 §16457. •al-Haythamī in *Mawārid al-Zamān*, 1:505 §2069.

Reported by Ibn ʿibbān and al-Ṭabarānī.

٥٣/٥٣. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ مَشَى فِي حَاجَةِ أَخِيهِ كَانَ خَيْرًا لَهُ مِنْ اعْتِكَافٍ عَشْرِ سِنِينَ، وَمَنْ اعْتَكَفَ يَوْمًا ابْتِغَاءَ وَجْهِ اللَّهِ جَعَلَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ ثَلَاثَةَ خَنَادِقَ: كُلُّ خَنْدَقٍ أَبْعَدُ مِمَّا بَيْنَ الْخَافِقَيْنِ.

رَوَاهُ الطَّبْرَانِيُّ، وَقَالَ الْهَيْثَمِيُّ: إِسْنَادُهُ جَيِّدٌ.

53/53. According to ʿAbd Allāh b. ʿAbbās رضي الله عنه:

“The Prophet ﷺ said: ‘Travelling to attend to any (Muslim) brother’s need is better than ten years of secluded devotion (*ʾItikāf*). And for the devoted seclusion of one day for the sake of Allah, Allah Most High creates a distance of three trenches between (His) slave and Hell. Between every trench, the distance is more than what is between the east and west.’”¹

Reported by al-Ṭabarānī. Al-Haythamī said: “Its transmitters are strong.”

٥٤/٥٤. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ خَلَقًا خَلَقَهُمْ لِحَوَائِجِ النَّاسِ. يَفْرَعُ النَّاسُ إِلَيْهِمْ فِي حَوَائِجِهِمْ. أُولَئِكَ الْأَمْنُونَ مِنْ عَذَابِ اللَّهِ. رَوَاهُ الطَّبْرَانِيُّ وَالْقُضَاعِيُّ.

54/54. According to ʿAbd Allāh b. ʿUmar رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘One of the creations of Allah Most High is created for attending to the needs of people. People come to them for their needs in an agony. They will be protected from the torment of Allah Most High.’”²

¹ Set forth by ʿal-Ṭabarānī in *al-Muʿjam al-Awsat*, 7:221 §7326. ʿal-Bayhaqī in *Shuʿab al-Imān*, 3:424 §3965. ʿal-Haythamī in *Majmaʿ al-Zawāʾid*, 8:192. ʿal-Mundhirī in *al-Targhib wa al-Tarhib*, 3:263 §3971.

² Set forth by ʿal-Ṭabarānī in *al-Muʿjam al-Kabīr*, 2:358 §13334. ʿal-Qudāʾī in *Musnad al-Shihāb*, 2:117 §1007–1008. ʿal-Mundhirī in *al-Targhib wa al-Tarhib*, 3:262 §3966. ʿal-Haythamī in *Majmaʿ al-Zawāʾid*, 8:192.

Reported by al-Ṭabarānī and al-Qudā'ī.

٥٥/٥٥. وَفِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ أَقْوَامًا اخْتَصَّهُمْ بِالنِّعَمِ لِمَنَافِعِ الْعِبَادِ، يُقَرُّهُمْ فِيهَا مَا بَدَلُوهَا، فَإِذَا مَنَعُوهَا نَزَعَهَا عَنْهُمْ، فَحَوَّلَهَا إِلَى غَيْرِهِمْ.

رَوَاهُ الطَّبْرَانِيُّ وَالْبَيْهَقِيُّ وَاللَّفْظُ لَهُ.

55/55. According to 'Abd Allāh b. 'Umar رضي الله عنهما:

"The Messenger of Allah ﷺ said: 'There are some servants of Allah Most High upon whom He bestowed exclusive favours, for they benefit His servants. Allah Most High sustains those favours upon them and when they withhold themselves then He takes away those favours and relocates them to other people.'"¹

Reported by al-Ṭabarānī and al-Bayhaqī and the wording is his.

٥٦/٥٦. وَفِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ عِنْدَ أَقْوَامٍ نِعْمًا يُقَرُّهَا عَنْدَهُمْ مَا كَانُوا فِي حَوَائِجِ الْمُسْلِمِينَ، مَا لَمْ يَمَلُّوهُمْ، فَإِذَا مَلُّوهُمْ نَقَلَهَا إِلَى غَيْرِهِمْ.

رَوَاهُ الطَّبْرَانِيُّ.

56/56. 'Abd Allāh b. 'Amr رضي الله عنهما reported:

"The Messenger of Allah ﷺ said: 'Some people have the favours of Allah Most High, and He maintains those as long as they continue to attend to Muslims' needs and do not get uninterested. When they become uninterested, Allah Most High relocates them to other people.'"²

¹ Set forth by •al-Ṭabarānī in *al-Mu'jam al-Awsaṭ*, 5:228 §5162. •al-Bayhaqī in *Shu'ab al-Imān*, 6:117 §7662.

² Set forth by •al-Ṭabarānī in *al-Mu'jam al-Awsaṭ*, 8:186 §8350. •al-Haythamī in *Majma' al-Zawā'id*, 8:192.

Reported by al-Ṭabarānī.

٥٧/٥٧. عَنْ الْحَسَنِ بْنِ عَلِيٍّ عليه السلام، عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ مِنْ وَاجِبِ الْمَغْفِرَةِ إِدْخَالَكَ السُّرُورَ عَلَى أَخِيكَ الْمُسْلِمِ.
رَوَاهُ الطَّبْرَانِيُّ وَالْقُضَاعِيُّ.

57/57. According to Ṭabarānī b. 'Alī عليه السلام:

“The Prophet ﷺ said: ‘Your provision of occasion of contentment to any Muslim brother is among the deserving acts of forgiveness.’”¹

Reported by al-Ṭabarānī and al-Qudā'ī.

٥٨/٥٨. عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَدْخَلَ عَلَى أَهْلِ بَيْتٍ مِنَ الْمُسْلِمِينَ سُورًا لَمْ يَرْضَ اللَّهُ لَهُ ثَوَابًا دُونَ الْجَنَّةِ.
رَوَاهُ الطَّبْرَانِيُّ.

58/58. According to 'Ā'isha رضي الله عنها:

“The Messenger of Allah ﷺ said: ‘Whoever pleases a Muslim family, Allah Most High will not like for him any reward less than Paradise.’”²

Reported by al-Ṭabarānī.

٥٩/٥٩. عَنِ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ بَعْدَ الْفَرَائِضِ إِدْخَالَ السُّرُورِ عَلَى الْمُسْلِمِ.

¹ Set forth by •al-Ṭabarānī in *al-Mu'jam al-Awsaṭ*, 8:153 §8245, & in *al-Mu'jam al-Kabīr*, 3:85 §2738. •al-Qudā'ī in *Musnad al-Shihāb*, 2:179 §1139. •Abū Nu'aym in *ḥilyat al-Awliyā'*, 7:90. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:265 §3981.

² Set forth by •al-Ṭabarānī in *al-Mu'jam al-Awsaṭ*, 7:289 §7519, & in *al-Mu'jam al-Ṣaghir*, 2:132 §910. •al-Haythamī in *Majma' al-Zawā'id*, 8:193. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:265 §3984.

رَوَاهُ الطَّبْرَانِيُّ.

59/59. According to 'Abd Allāh b. 'Abbās ؓ:

"The Messenger of Allah ﷺ said: 'To Allah Most High, the best deed after the obligation is to please a Muslim (by relieving him of agony and pain).'"¹

Reported by al-Ṭabarānī.

٦٠ / ٦٠. وَفِي رِوَايَةِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَفَعَهُ، قَالَ: مَا مِنْ مُؤْمِنٍ أَدْخَلَ سُورًا إِلَّا خَلَقَ اللَّهُ مِنْ ذَلِكَ السُّرُورِ مَلَكًا يَعْبُدُ اللَّهَ وَيُمَجِّدُهُ وَيُوحِّدُهُ. فَإِذَا صَارَ الْمُؤْمِنُ فِي لَحْدِهِ أَنَا السُّرُورُ الَّذِي أَدْخَلَهُ عَلَيْهِ فَيَقُولُ لَهُ: أَمَا تَعْرِفُنِي؟ فَيَقُولُ لَهُ: مَنْ أَنْتَ؟ فَيَقُولُ: أَنَا السُّرُورُ الَّذِي أَدْخَلْتَنِي عَلَى فُلَانٍ. أَنَا الْيَوْمَ أَوْسَرُ وَحَشَتَكَ، وَالْقَنَّكَ حُجَّتَكَ، وَأُثْبِتُكَ بِالْقَوْلِ الثَّابِتِ، وَأَشْهَدُ بِكَ مَشْهَدَ الْقِيَامَةِ، وَأَشْفَعُ لَكَ مِنْ رَبِّكَ وَأُرِيكَ مَنَزِلَتَكَ مِنَ الْجَنَّةِ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا.

60/60. Ja'far b. Muhammad reported from his father who reported on the authority of his (Ja'far's) grandfather:

"The Messenger of Allah ﷺ said: 'When a believer (*mu'min*) pleases someone, then Allah creates an angel out of that pleasure, who worships Allah Most High, praises His greatness and expresses faith in His Oneness. When that believer (*mu'min*) enters his grave, then that pleasure which he provides to someone (in the form of an angel) comes to him and says to him: 'Do you know me?' He asks: 'Who are you?' That angel says to him; 'I am that pleasure which you provided to So-and-so. Today, I will alleviate your horror and tell you answers. I will keep you steadfast in the Final Hour, bear witness for you on the Day of Resurrection, and be an intermediary for you near Allah Most

¹ Set forth by •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, II:71 §11079, & in *al-Mu'jam al-Awsaṭ*, 8:45 §7911. •al-Haythamī in *Majma' al-Zawā'id*, 8:193. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:265 §3983.

High and show you your rank in Paradise.”¹

Reported by Ibn Abī al-Dunyā.

٦١/٦١. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَيُّ النَّاسِ أَحَبُّ إِلَى اللَّهِ، أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: أَحَبُّ النَّاسِ إِلَى اللَّهِ تَعَالَى أَنْفَعُهُمْ لِلنَّاسِ، وَأَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ تَعَالَى سُرُورٌ تُدْخِلُهُ عَلَى مُسْلِمٍ، أَوْ تَكْشِفُ عَنْهُ كُرْبَةً، أَوْ تَقْضِي عَنْهُ دَيْنًا، أَوْ تَطْرُدَ عَنْهُ جُوعًا، وَلَأنَّ أَمْسِيَّ مَعَ أَخٍ فِي حَاجَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَكِفَ فِي هَذَا الْمَسْجِدِ يَغْنَى مَسْجِدَ الْمَدِينَةِ شَهْرًا، وَمَنْ كَفَّ غَضَبَهُ سَتَرَ اللَّهُ عَوْرَتَهُ، وَمَنْ كَظَمَ غَيْظَهُ وَلَوْ شَاءَ أَنْ يُمِضِيَهُ أَمْضَاهُ مَلَأَ اللَّهُ قَلْبَهُ يَوْمَ الْقِيَامَةِ. وَمَنْ مَشَى مَعَ أَخِيهِ فِي حَاجَةٍ حَتَّى يَتَهَيَّأَ لَهُ أَثَبَتَ اللَّهُ قَدَمَهُ يَوْمَ تَرْوُلِ الْأَقْدَامِ.

رَوَاهُ الطَّبْرَانِيُّ.

61/61. According to ‘Abd Allāh b. ‘Umar رضي الله عنهما:

“One day, a man came to the Prophet ﷺ and submitted: “O Messenger of Allah! Among all the people, who is dearest to Allah Most High? And among all the acts, which is the dearest?” The Messenger of Allah ﷺ said: ‘The one who benefits others the most is dearest to Allah Most High, and the best act in the sight of Allah Most High is to please a Muslim or relieve the agony of his Muslim brother, or pay loans for him or end his hunger. Attending the need of a Muslim brother is dearer to me than the secluded devotion (*I’tikāf*) in this mosque (Prophet’s Mosque) for one month. Whoever stops his anger, Allah Most High will protect his honour; whoever endures his anger, even though he has power, then Allah Most High will cause his heart to be in bliss on the Day of Resurrection. And whoever walks with his brother to attend to and meet the needs of his brother, then Allah Most High will keep him steadfast on the Day (of Resurrection)

¹ Set forth by •Ibn Abī al-Dunyā in *Qaḍā’ al-awā’ij*, p. 97 §115. •al-Hindī in *Kanz al-‘Ummāl*, 6:184 §16409.

when steps would be slipping.””¹

Reported by al-Ṭabarānī.

٦٢ / ٦٢. وَفِي رِوَايَةِ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَضَى لِأَخِيهِ الْمُسْلِمِ حَاجَةً كَانَ بِمِثْرَلَةٍ مِنْ خَدَمِ اللَّهِ عُمَرَهُ.
رَوَاهُ الطَّبْرَانِيُّ وَالْبُخَارِيُّ فِي التَّارِيخِ.

62/62. According to Anas b. Mālik رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘Providing the need of a Muslim brother is like spending one’s own life in the service of Allah Most High (It means that one has spent his whole life in serving and supporting the *Dīn* of Allah Most High).’”²

Reported by al-Ṭabarānī and al-Bukhārī reported in *Tārīkh al-kabīr*.

٦٣ / ٦٣. وَفِي رِوَايَةٍ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَلْطَفَ مُؤْمِنًا أَوْ قَامَ لَهُ بِحَاجَةٍ مِنْ حَوَائِجِ الدُّنْيَا وَالْآخِرَةِ صَغُرَ ذَلِكَ أَوْ كَبُرَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُجِدِمَهُ خَادِمًا يَوْمَ الْقِيَامَةِ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا.

63/63. According to Anas b. Mālik رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘Whoever is affectionate to a believer or met one of his needs whether it is small or big, pertaining to this world or the Next, Allah Most High will provide him a servant

¹ Set forth by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 12:453 §13646, & in *Muʿjam al-Awsat*, 6:139 §6026. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:265 §3985. •al-Haythamī in *Majmaʿ al-Zawāʿid*, 8:191.

² Set forth by •al-Ṭabarānī in *Musnad al-Shāmiyyīn*, 3:196 §2068. •al-Bukhārī in *al-Tārīkh al-Kabīr*, 8:43 §2089. •al-Khaṭīb al-Baghdādī in *Tārīkh Baghdād*, 3:114 §1124.

on the Day of Resurrection.”¹

Reported by Ibn Abī al-Dunyā.

TRADITIONS OF PIOUS SCHOLARS OF EARLY TIMES

عَنِ الْإِمَامِ مَالِكِ بْنِ دِينَارٍ قَالَ: بَعَثَ الْحَسَنُ مُحَمَّدَ بْنَ نُوحٍ وَحَمِيدَ الطَّوِيلَ فِي حَاجَةٍ لِأَخِيهِ، فَقَالَ: مُرُوا ثَابِتَ الْبُنَانِيَّ فَأَشْخَصُوا بِهِ مَعَكُمْ، فَقَالَ لَهُمْ ثَابِتٌ: إِنِّي مُعْتَكِفٌ، فَرَجَعَ حَمِيدٌ إِلَى الْحَسَنِ فَأَخْبَرَهُ بِالَّذِي قَالَ ثَابِتٌ. فَقَالَ لَهُ: ارْجِعْ إِلَيْهِ فَقُلْ لَهُ: يَا عَمِيشُ، أَمَا تَعْلَمُ أَنَّ مَشِيكَ فِي حَاجَةِ أَخِيكَ خَيْرٌ لَكَ مِنْ حَاجَةِ بَعْدَ حَاجَةٍ؟

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي قِصَصِ الْحَوَائِجِ وَابْنُ رَجَبٍ فِي الْجَامِعِ.

According to Mālik b. Dīnār:

“Al- asan al-Baṣrī sent Muhammad b. Nuḥ and amīd al-Tawīl to provide the need of a Muslim brother and told them to take Thābit al-Bunānī with them. Thābit told them: ‘I am in secluded devotion (*I’tikāf*).’ amīd came back to al- asan al-Baṣrī and informed him about the reply of Thābit. asan al-Baṣrī said: ‘Go back to him and tell him: “O ‘Amīsh! Do you not know your going out to provide the need of any brother is better than performing pilgrimage successively (and you are only talking about supererogatory secluded devotion)?”’²

Reported by Ibn Abī al-Dunyā in *Qaḍā’ al- awā’ij* and Ibn Rajab al- anbalī in *Jamī’ al-‘Ulūm wa al- ikam*.

عَنِ الدَّأَوْرِدِيِّ قَالَ: قِيلَ لِسُعَاوِيَّةَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: مَا بَلَغَ مِنْ كَرَمِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ؟ قَالَ: كَانَ لَيْسَ لَهُ مَالٌ دُونَ النَّاسِ. هُوَ وَالنَّاسُ

¹ Set forth by •Ibn Abī al-Dunyā in *Qaḍā’ al- awā’ij*, p. 54 §46.

² Set forth by •Ibn Abī al-Dunyā in *Qaḍā’ al- awā’ij*, p. 89 §103. •Ibn Rajab al- anbalī in *Jamī’ al-‘Ulūm wa al- ikam*, 1:341.

فِي مَالِهِ شُرَكَاءُ. مَنْ سَأَلَهُ شَيْئًا أَعْطَاهُ، وَمَنْ اسْتَمْنَحَهُ شَيْئًا مَنَحَهُ إِيَّاهُ، لَا يَرَى أَنَّهُ يَفْتَقِرُ فَيَقْتَصِرُ، وَلَا يَرَى أَنَّهُ يَحْتَاجُ فَيَدَّخِرُ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي قَضَاءِ الْحَوَائِجِ.

According to al-Dāwardī:

“Mu‘awiya b. ‘Abd Allāh b. Ja‘far was asked: ‘How was the generosity of ‘Abd Allāh b. Ja‘far?’ He said: ‘None of his possessions were hidden from people. It means that people were partners in his possession. Whoever asked anything of him, he would give it to him and meet every demand of a seeker. He was never stringent due to the fear of poverty and also never hoarded due to the fear of becoming needy.’”¹

Reported by Ibn Abī al-Dunyā in *Qaḍā’ al-awā’ij*.

عَنْ أَسْمَاءَ بِنِ خَارِجَةَ (هُوَ التَّابِعِيُّ وَاسْمَعُ عَنْ عَلِيٍّ عليه السلام وَعَبْدُ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه) قَالَ: مَا شَتَمْتُ أَحَدًا قَطُّ وَلَا رَدَدْتُ سَائِلًا قَطُّ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي قَضَاءِ الْحَوَائِجِ.

Asmā’ b. Khārija (a glorious Successor [*tābi‘ī*], student of ‘Alī and ‘Abd Allah b. Mas‘ūd) reported:

“I have never called anyone names and turned away any seeker empty-handed.”²

Reported by Ibn Abī al-Dunyā in *Qaḍā’ al-awā’ij*.

عَنْ مُحَمَّدِ بْنِ وَاسِعٍ: مَا رَدَدْتُ أَحَدًا عَنْ حَاجَةٍ أَقْدِرُ عَلَى قَضَائِهَا وَلَوْ كَانَ فِيهَا ذَهَابٌ مَالِي.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي قَضَاءِ الْحَوَائِجِ.

¹ Set forth by •Ibn Abī al-Dunyā in *Qaḍā’ al-awā’ij*, p. 60 §59.

² Set forth by •Ibn Abī al-Dunyā in *Qaḍā’ al-awā’ij*, p. 61 §61.

Muhammad b. Wāsi^c reported:

“To provide the need for someone when I have the power to, I do not turn him away, even though my whole wealth is spent in doing it.”¹

Reported by Ibn Abī al-Dunyā in *Qaḍā' al-awā'ij*.

قَالَ الْإِمَامُ أَبُو جَعْفَرِ بْنِ صَهْبَانَ: كَانَ يُقَالُ: أَوَّلُ الْمَوَدَّةِ طَلَاقَةُ
الْوَجْهِ، وَالثَّانِيَةُ التَّوَدُّدُ، وَالثَّالِثَةُ قَضَاءُ حَوَائِجِ النَّاسِ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْإِخْوَانِ.

According to Abū Ja'far b. Ṣahbān:

“It was said (by the pious of the early times): ‘The first sign of affection is meeting with a smiling face, and the second sign is friendliness (towards Allah’s creation), and the third sign is fulfilling the needs of the people.’”²

Reported by Ibn Abī al-Dunyā in *al-Ikhwān*.

¹ Set forth by •Ibn Abī al-Dunyā in *Qaḍā' al-awā'ij*, p. 64 §67.

² Set forth by •Ibn Abī al-Dunyā in *al-Ikhwān*, p. 191 §138.

إِطْعَامُ الطَّعَامِ

SECTION 5

FEEDING THE MEALS

QUR'ĀN

١. ﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ ۖ فَكَفَرْتُمْ بِهِ ۖ إِطْعَامٌ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَرْتُمْ بِأَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۚ لَعَلَّكُمْ تَشْكُرُونَ﴾

1. *«Allah does not persecute you for your purposeless (and frivolous) oaths, but takes you to task for your (solemn) oaths which you affirm (deliberately). (If you breach such oaths) the atonement is feeding ten poor persons with an average (quality) food which you serve to your family, or providing them (the poor) with the clothes, or freeing one neck (i.e., a slave). But the one who does not find (all this) shall fast for three days. This is the atonement for your oaths which you affirm (and then break). So, always guard your oaths. It is this way Allah explains most clearly His Revelations to you so that you may become grateful (by obeying His commandments).»¹*

¹ Qur'ān, 5:89.

٢. ﴿وَالْبُذْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا
اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِعُوا الْقَانِعَ
وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

2. *﴿And We have made for you bigger sacrificial animals (i.e., camels and cows, etc.) from amongst the signs of Allah. There is good in them for you. So line (them) up and (after lancing at the time of their slaughter) invoke the Name of Allah over them. Then, when they fall down on their sides, eat of it and (also) feed those who are sitting contented as well as the (needy) who beg. We have, this way, subjected them to you so that you may give thanks.﴾*¹

٣. ﴿فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَّا فَمَنْ
لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ
حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ﴾

3. *﴿But the one who does not find (a slave) must fast for two consecutive months (as an obligation) before they touch each other. Then someone who is unable to do that must feed sixty poor people (under obligation). That is in order that you may keep your belief in Allah and His Messenger (ﷺ). And these are the limits (set by) Allah. And there is a painful punishment for the disbelievers.﴾*²

٤. ﴿وَيُطْعَمُونَ الْطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۖ إِنَّمَا
نُطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا﴾

4. *﴿And they give (their own) food, in deep love of Allah, to the needy, the orphan and prisoner (out of sacrifice, despite their own desire and need for it), (And say:) ‘We*

¹ Ibid., 22:36.

² Ibid., 58:4.

*are feeding you only to please Allah. We do not seek any recompense from you nor (wish for) any thanks.*¹

٥. ﴿فَلَا أَفْتَحَمَ الْعَقَبَةَ ۚ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۚ فَكُ رَقَبَةً ۚ أَوْ
إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۚ يَتِيمًا ذَا مَقْرَبَةٍ ۚ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ﴾

5. *«But he has not yet attempted the steep ascent (of the Dīn [Religion]) of truth and the practical life dedicated to good and piety). And what have you thought of the steep ascent (of the rigours of the Dīn [Religion] of truth)? It is freeing a neck (from slavery and subjugation), Or feeding on a day of scarcity (the poor and the needy during famine and scarcity i.e., striving to put an end to their sufferings and economic crises), The orphaned relative, Or the poverty-stricken destitute who is completely rundown (and homeless).*²

HADITH

٦٤ / ٦٤. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه، أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الْإِسْلَامِ خَيْرٌ؟
قَالَ: تَطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ.
مُتَّفَقٌ عَلَيْهِ.

64/64. According to ‘Abd Allāh b. ‘Amr رضي الله عنه:

“A man asked the Prophet ﷺ: ‘What kind of (action in) Islam is best?’ He said: ‘(The best action in Islam is that) you serve the food, and recite the salutation of peace to someone whether you know him or do not know!’”³

Agreed upon by al-Bukhārī and Muslim.

¹ Ibid., 76:8–9.

² Ibid., 90:11–16.

³ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:13 §12. •Muslim in *al-Ṣaḥīḥ*, 1:65 §39. •Abū Dāwūd in *al-Sunan*, 4:350 §5194. •al-Nasā’ī in *al-Sunan*, 6:107 §5000. •Ibn Mājah in *al-Sunan*, 2:1083 §3253. •Ibn ibbān in *al-Ṣaḥīḥ*, 2:258 §505.

٦٥/٦٥. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ، أَوْ إِنْسَانٌ، أَوْ بَيْهَمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ. مُتَّفَقٌ عَلَيْهِ.

65/65. According to Anas b. Mālik رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘It is a charitable donation when a Muslim plants a tree or grows crops and the birds, humans or cattle eat from it.’”¹

Agreed upon by al-Bukhārī and Muslim.

٦٦/٦٦. عَنْ جَابِرٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أَكَلَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا أَكَلَ السَّبُعُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ، وَمَا أَكَلَتِ الطَّيْرُ فَهُوَ لَهُ صَدَقَةٌ، وَلَا يَزْرَعُهُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ. وَفِي رِوَايَةٍ قَالَ: كَانَ لَهُ صَدَقَةٌ إِلَى يَوْمِ الْقِيَامَةِ. رَوَاهُ مُسْلِمٌ.

66/66. According to Jābir b. ‘Abd Allah رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘When a Muslim plants a tree and something is eaten of it, then it is a charity from him; anything which is stolen from it is also a charity from him. And what beasts feed from it is also a charitable donation. And what is being eaten by the birds is also a charitable donation for him. Hence, whatever loss one incurs will be included in charitable donation (because it benefits humans, animals and birds).’”

In another tradition, the Prophet ﷺ said:

“That will be the charitable donation until the Day of Resurrection.”²

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:817 §2195. •Muslim in *al-Ṣaḥīḥ*, 3:1189 §1553.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 3:1188 §1552.

Reported by Muslim.

٦٧ / ٦٧ . عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اعْبُدُوا الرَّحْمَنَ، وَأَطِعُوا الطَّعَامَ، وَأَفْسُوا السَّلَامَ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ.
رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

67/67. According to 'Abd Allah b. 'Amr رضي الله عنه:

"The Messenger of Allah ﷺ said: "Worship the Sustainer, al-Rahmān, feed others, establish the custom of invoking peace, then you will enter Paradise with security."¹

Reported by al-Tirmidhī, and he said: "This is a fine authentic tradition."

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 4:287 §1855. •'Abd b. umayd in *al-Musnad*, 1:139 §355.

إِكْسَاءُ الْفَقِيرِ

SECTION 6

CLOTHING THE DESTITUTE

QUR'AN

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا
عَقَّدْتُمُ الْأَيْمَانَ ۖ فَكَفَرْتُمْهُ ۖ إِنْطَعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ
أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ
ذَلِكَ كَفَرَةٌ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ
لَكُمْ آيَاتِهِ ۚ لَعَلَّكُمْ تَشْكُرُونَ﴾

Allah does not persecute you for your purposeless (and frivolous) oaths, but takes you to task for your (solemn) oaths which you affirm (deliberately). (If you breach such oaths) the atonement is feeding ten poor persons with an average (quality) food which you serve to your family, or providing them (the poor) with the clothes, or freeing one neck (i.e., a slave). But the one who does not find (all this) shall fast for three days. This is the atonement for your oaths which you affirm (and then break). So, always guard your oaths. It is this way Allah explains most clearly His Revelations to you so that you may become grateful (by obeying His commandments).¹

¹ Qur'ān, 5:89.

HADITH

٦٨/٦٨. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيُّمَا مُؤْمِنٍ أَطْعَمَ مُؤْمِنًا عَلَى جُوعٍ أَطْعَمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنْ ثَمَارِ الْجَنَّةِ، وَأَيُّمَا مُؤْمِنٍ سَقَى مُؤْمِنًا عَلَى ظَمَأٍ سَقَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنَ الرَّحِيقِ الْمَخْتُومِ، وَأَيُّمَا مُؤْمِنٍ كَسَا مُؤْمِنًا عَلَى عُرْيٍ، كَسَاهُ اللَّهُ مِنْ خُضْرِ الْجَنَّةِ.
رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

68/68. According to AbūSaʿīd al-Khudhrī رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘If a believer feeds another believer in hunger, Allah will feed him from the fruits of Paradise on the Day of Resurrection. If a believer quenches the thirst of another believer, Allah will give him a pure drink (which is sealed to drink) on the Day of Resurrection. And if a believer clothes another believer when he is unclothed, then Allah will clothe him with green garments of Paradise.’”¹

Reported by Abū Dāwūd and al-Tirmidhī.

٦٩/٦٩. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا إِلَّا كَانَ فِي حِفْظٍ مِنَ اللَّهِ مَا دَامَ مِنْهُ عَلَيْهِ خِرْقَةٌ.
رَوَاهُ التِّرْمِذِيُّ وَالتَّبَرَانِيُّ.

69/69. ‘Abd Allah b. ‘Abbās رضي الله عنه heard the Messenger of Allah ﷺ saying:

“If a Muslim clothes another Muslim, he will remain in the protection of Allah until a shred of that cloth is left on him.”²

Reported by al-Tirmidhī and al-Ṭabarānī.

¹ Set forth by •Abū Dāwūd in *al-Sunan*, 2:130 §1682. •al-Tirmidhī in *al-Sunan*, Ch.: (8), 4:633 §2449.

² Set forth by •al-Tirmidhī in *al-Sunan*, Ch.: (41), 4:651 §2484. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 12:97 §12591.

٧٠/٧٠. عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: إِذْخَالَكَ السُّرُورَ عَلَى مُؤْمِنٍ أَشْبَعْتَ جُوعَهُ، أَوْ كَسَوْتَ عَرِيَهُ أَوْ قَضَيْتَ لَهُ حَاجَةً.

رَوَاهُ الطَّبْرَانِيُّ.

70/70. According to 'Umar b. al-Khaṭṭāb رضي الله عنه:

"The Messenger of Allah ﷺ was asked: 'Which deeds are the best?' He said: '(The most excellent deed is) your provision of contentment to a believer by warding off his hunger or clothing him to cover his nakedness or meeting any of his needs.'"¹

Reported by al-Ṭabarānī.

¹ Set forth by al-Ṭabarānī in *al-Mu'jam al-Awsat*, 5:202 §5081.

التَّيسِيرُ عَلَى الْمُعْسِرِ وَالْوَضْعُ عَنْهُ

SECTION 7

FACILITATING THE DEPRIVED AND
WAIVING HIS DEBT

QUR'ĀN

﴿وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

«And if a debtor is under financial stress, he should be given respite till he feels at ease to pay. And your forgoing (the loan) is better for you if you know (what significance it has in the sight of Allah to console the poor).»¹

HADITH

٧١ / ٧١. عَنْ حُذَيْفَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَلَقَّتِ الْمَلَائِكَةُ رُوحَ رَجُلٍ مِمَّنْ كَانَ قَبْلَكُمْ. فَقَالُوا: أَعْمَلْتَ مِنَ الْخَيْرِ شَيْئًا؟ قَالَ: لَا. قَالُوا: تَذَكَّرَ. قَالَ: كُنْتُ أَدَايِنُ النَّاسَ فَأَمُرُ فِتْيَانِي: أَنْ يُنْظَرُوا الْمُعْسِرَ وَيَتَجَوَّزُوا عَنِ الْمُوسِرِ. قَالَ: قَالَ اللَّهُ ﻋَﻠَﻴْهِمُ السَّلَامُ: تَجَوَّزُوا عَنْهُ.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

¹ Qur'ān, 2:280.

71/71. According to *uḍayfa* رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘It was an event of the earlier communities when the angels had taken someone’s soul. They (angels) then asked him: ‘Did you perform any good deed?’ He said: ‘No.’ The angels said: ‘Recall.’ He said: ‘I used to lend money to people and used to tell my slaves to overlook the deprived ones and give respite to the wealthy ones.’ The Prophet ﷺ said: ‘Allah Most High said (to His angels): “You (also) overlook him.”’”¹

Agreed upon by al-Bukhārī and Muslim and this is the wording of Muslim.

٧٢/٧٢. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا، نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ؛ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ؛ وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ؛ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

72/72. According to Abū Hurayra رضي الله عنه:

“The Prophet ﷺ said: ‘If someone relieves a believer of an agony of this world, Allah will relieve him of one of the agonies of the Day of Resurrection. If someone makes life easy for a person in distress, Allah will make life easy for him in this world and the Hereafter. If someone covers the faults of a Muslim in this world, Allah will cover his faults in this world and in the Hereafter. Allah does not cease helping His servant as long as His servant continues helping his brother.’”²

Reported by Muslim, Aḥmad, Abū Dāwūd and al-Tirmidhī.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:731 §1971. •Muslim in *al-Ṣaḥīḥ*, 3:1194 §1560.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:2074 §2699. •Aḥmad b. anbal in *al-Musnad*, 2:252 §7421. •Abū Dāwūd in *al-Sunan*, 4:287 §4946. •al-Tirmidhī in *al-Sunan*, 5:195 §2945. •Ibn Mājah in *al-Sunan*, 1:82 §225.

٧٣/٧٣. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ لَهُ، أَظْلَلَهُ اللَّهُ يَوْمَ الْقِيَامَةِ تَحْتَ ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ.

73/73. According to Abū Hurayra رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘Whoever grants respite to a deprived one or excuses his loans, Allah will keep him under the shade of His throne on the Day of Resurrection, when there will be no shade that Day except His shade of mercy.’”¹

Reported by Aḥmad and al-Tirmidhī and this is the wording of al-Tirmidhī.

٧٤/٧٤. عَنِ ابْنِ عُمَرَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَرَادَ أَنْ تُسْتَجَابَ دَعْوَتُهُ وَأَنْ تُكْشَفَ كُرْبَتُهُ فَلْيَقْرِجْ عَنْ مُعْسِرٍ. رَوَاهُ أَحْمَدُ وَعَبْدُ بْنُ حُمَيْدٍ.

74/74. According to Ibn ‘Umar رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘He who wants his supplication answered and his troubles removed should make easiness for the deprived (or for a borrower).’”²

Reported by Aḥmad and ‘Abd b. umayyd.

٧٥/٧٥. عَنِ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَسْجِدِ، وَهُوَ يَقُولُ بِيَدِهِ هَكَذَا - فَأَوْمَأَ أَبُو عَبْدِ الرَّحْمَنِ بِيَدِهِ إِلَى الْأَرْضِ - مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ لَهُ، وَفَاهُ اللَّهُ مِنْ فَيْحِ جَهَنَّمَ.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:359 §8696. •al-Tirmidhī in *al-Sunan*, 3:599 §1306. •al-Qudā’ī in *Musnad al-Shihāb*, 1:281 §459.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:23 §4749. •‘Abd b. umayyd in *al-Musnad*, 1:262 §826.

رَوَاهُ أَحْمَدُ.

75/75. According to ‘Abd Allah b. ‘Abbās ؓ:

“The Messenger of Allah ﷺ set out towards the mosque and was saying while pointing this way (Abū ‘Abd al-Raḥmān pointed towards the ground by his hands), ‘Who makes easiness for the destitute or excused him, then Allah Most High will protect him from the blast of Hell.’”¹

Reported by Aḥmad.

٧٦/٧٦. عَنْ أَبِي الْيَسْرِ ؓ صَاحِبِ النَّبِيِّ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَحَبَّ أَنْ يُظِلَّهُ اللَّهُ فِي ظِلِّهِ، فَلْيَنْظُرْ مُعْسِرًا أَوْ لِيَضَعْ لَهُ.
رَوَاهُ ابْنُ مَاجَهٍ وَالتَّطَبَّرَانِي.

76/76. According to Abū Yasar ؓ, the noble Companion of the Prophet ﷺ:

“The Messenger of Allah ﷺ said: ‘Whoever would like Allah Most High (on the Day of Judgment) to take him under His shade he must give respite to the deprived one or excuse his loan.’”²

Reported by Ibn Mājah and al-Ṭabarānī.

٧٧/٧٧. عَنْ ابْنِ مَسْعُودٍ ؓ أَنَّ النَّبِيَّ ﷺ قَالَ: مَا مِنْ مُسْلِمٍ يُفْرِضُ مُسْلِمًا قَرْضًا مَرَّتَيْنِ إِلَّا كَانَ كَصَدَقَتِهَا مَرَّةً.
رَوَاهُ ابْنُ مَاجَهٍ.

77/77. According to ‘Abd Allah b. Mas‘ūd ؓ:

“The Prophet ﷺ said: ‘If a Muslim gives loan twice to another

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 1:327 §3017.

² Set forth by •Mājah in *al-Sunan*, 2:808 §2419. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 19:167 §376. •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:27 §10917.

Muslim, then the acts are considered as a charitable donation.”¹

Reported by Ibn Mājah.

٧٨ / ٧٨. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: رَأَيْتُ لَيْلَةَ أُسْرِي بِي عَلَى بَابِ الْجَنَّةِ مَكْتُوبًا: الصَّدَقَةُ بِعَشْرِ أَمْثَالِهَا، وَالْقَرْضُ بِمِائَةِ عَشْرٍ. فَقُلْتُ: يَا جِبْرِيلُ، مَا بَالُ الْقَرْضِ أَفْضَلُ مِنَ الصَّدَقَةِ؟ قَالَ: لِأَنَّ السَّائِلَ يَسْأَلُ وَعِنْدَهُ، وَالْمُسْتَقْرِضُ لَا يَسْتَقْرِضُ إِلَّا مِنْ حَاجَةٍ.

رَوَاهُ ابْنُ مَاجَهَ وَالتَّطَبَّرَانِي.

78/78. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ said: ‘On the (Ascension) night when I was taken to the heavens, I saw written at the gate of Paradise: ‘Reward of charitable donation is tenfold, while reward for loan is eighteen fold.’ I said: ‘O Jibrīl! Why is a loan superior to a charitable donation?’ He said: ‘Because the beggar asks when he has something, but the one who asks for the loan does not ask unless he is in need.’”²

Reported by Ibn Mājah and al-Ṭabarānī.

¹ Set forth by •Ibn Mājah in *al-Sunan*, 2:812 §2430.

² Set forth by •Ibn Mājah in *al-Sunan*, 2:812 §2431. •al-Ṭabarānī in *al-Muḥjam al-Awsaṭ*, 7:16 §6719.